

America

October 29, 1949

Vol. 82, Number 4

A CATHOLIC REVIEW OF THE WEEK

GROSVENOR LIBRARY

OCT 26 1949

CHRISTIANS IN INDIA UNDER NEHRU

Bright dawn for the Church in a new democracy

J. D'SOUZA

ROADBLOCK TO FEDERAL AID

The real causes of obstruction are brought to light

WILLIAM E. McMANUS

KILLERS OF THE DREAM

Reviewed by John LaFarge

EDITORIALS AND COMMENTS

Unification explodes . . . Communists convicted . . . Color television . . .
First session of the Eighty-First Congress . . . India faces west . . . Senatorial
consistency? . . . Fall of Canton . . . Pegler declines prayers

15 CENTS A COPY \$6 A YEAR

CORRESPONDENCE

Teacher shortage?

EDITOR: Much has been written in the past few years concerning the teacher shortage in the United States. Figures galore have been quoted to prove that a teacher shortage exists from Maine to California. Benjamin Fine has the facts at his finger tips, and now I see that John Greenway (AM. 9/10) also worships at Fine's statistical altar. I, for one, do not so much as doff my hat.

Last June I received a Master of Education degree from a college in Massachusetts and began to look for a teaching position. I knew it would be easy because Benjamin Fine had said that at least 125,000 teachers would be needed in the elementary grades (N. Y. Times, July 3, 1949).

Since July I have written over one hundred letters of application for a teaching position. Practically every State in the Union has seen the results of my indefatigable Remington. Massachusetts, New Hampshire, Maine, Vermont, Arizona, California, Nevada, Illinois, Indiana, Florida, Louisiana, Montana, Wyoming, North Dakota, Michigan, Ohio, Kansas, Oklahoma—even Beaver Creek, Minnesota. In addition to my own labors, I have sought the assistance of four different teachers' agencies, but without success.

If there is a teacher shortage, I certainly have failed to locate it.

MALCOLM J. BARRETT

Watertown, Mass.

Solution for the businessman's dilemma

EDITOR: Michael McPhelin's article, "The businessman's dilemma" (AM. 10/1/49), points up clearly the difficulty confronting the businessman who must accumulate reserves to protect his own business or minimize reserves in order to benefit and protect the national economy.

I think there is a solution to this dilemma, and it lies in the hands of the Government. The answer does not involve subsidies, deficit financing or government's "taking over" of business. All that is necessary is to re-design our tax laws so that they will encourage the result that the whole country desires—an evenly flowing economy.

Our present tax laws are largely designed to "pluck the most feathers with the least amount of squawking," and have little regard to the ultimate effect on the national economy. Properly designed tax laws could prevent the piling up of unspent reserves, and also direct the money which does flow back into the economic blood-stream in such manner that there would be a proper proportion between ex-

penditures for capital goods and consumer goods. Maintaining such a proportion would dissipate two of the root causes of our boom-bust cycles.

Milwaukee, Wis.

DAVID KEYSER

Constructive social evolution

EDITOR: All men of good will must hail your editorial comment on the Holy Father's message to the German unionists at Bochum ("German Catholics and social justice." AM. 9/24/49). Although the address was clearly phrased for European ears, it would be a pity if, in warning against a hasty and narrow interpretation, we Americans lost sight of the Pope's cardinal advice. This is his admonition to unions, pointing out that wherever they have achieved the power to influence laws and social customs they must work for greater cohesion in society.

Union members must seek, by logical arguments and consistent good example, to reform those citizens who individually or corporately flout the Christian concept of workers' rights. It should be unnecessary to add that this concept is accepted in the United States by the enlightened spokesmen of every creed and class.

However, many unionists now dedicated to the frustration of communism still adhere, implicitly, to the doctrine of class war. It is a convenient doctrine. Its counterpart on the other side is Red-baiting. The Pope is asking us to take the road of constructive social evolution, which calls for hard thought and planning; for patience, energy, generosity and the stern rejection of all the political clichés, no matter what their origin.

I do not suggest that this point was disregarded by AMERICA. I hope only, if possible, to give it greater emphasis.

New York, N. Y.

THOMAS COPE

Press and public

EDITOR: In his "Defense of the press" (AM. 9/24/49), written in answer to Edward Fischer's article, "Why the press lost face" (AM. 7/12/49), the Managing Editor of the Akron, Ohio, *Beacon Journal* convinced me that there are editors with a sense of humor. It was modest of Mr. Powers, when referring to the unanimity with which his neighbors subscribe to and read his paper, not to mention that it is the only daily newspaper published in Akron. However, proving the extent to which it is read and the enthusiasm with which the chore is performed might be a little difficult.

While the locally owned papers in smaller communities seem to retain more of their independence, experience with

(Continued on page 112)

CONTENTS

America, October 29, 1949

Current Comment	85
Washington Front... Wilfrid Parsons	89
Underscorings	D. F. 89
Editorials	90
The first session	
Communists convicted	
Technicolor television	
India faces west	
Unification explodes	
Articles	
Christians in India under Nehru....	93
J. D'Souza	
Roadblock to Federal aid.....	95
William E. McManus	
The apostolate—of the square dance!	97
Donald G. Gwynn	
Literature and Arts.....	99
About Jacob's ladder	
Sister Julie	
Books	Reviewed by
Killers of the Dream.....	101
John LaFarge	
Western Political Heritage.....	101
Robert C. Hartnett	
The Way West.....	102
R. F. Grady	
The Atlantic Pact.....	102
Lucy McWilliams	
Morning Faces	103
Mary Stack McNiff	
From the Editor's shelf.....	105
The Word.....	Joseph A. Breig 106
Theatre	Theophilus Lewis 109
Films	Moirah Walsh 109
Parade	John A. Toomey 110
Correspondence	ii, 112

AMERICA. Published weekly by the America Press, 70 East 45th Street, New York 17, N. Y. October 29, 1949, Vol. LXXXII, No. 4. Whole No. 2111. Telephone MUrray Hill 6-5750. Cable address: Cathreview. Domestic, yearly \$6; 15 cents a copy. Canada, \$7; 17 cents a copy. Foreign, \$7.50; 20 cents a copy. Entered as second-class matter, April 15, 1909, at the Post Office at New York, under act of March 3, 1879. AMERICA, A Catholic Review of the week. Registered U.S. Patent Office.



U. S. diplomatic conferences

Something new in U. S. diplomatic procedure is being tried out this month. At Paris on Oct. 21 and at London on the 24th, U. S. Ambassadors and heads of missions to European countries both this side of and beyond the Iron Curtain are meeting with George W. Perkins, Assistant Secretary of State, to discuss foreign policy. Two phases of our policy will be reviewed. Under the first will come the crises that threaten the stability of U. S. leadership of the West. Russia's possession of the atom bomb deprives Western Europe of at least the psychological security it felt as long as the U. S. alone had the A-bomb. British devaluation of currency strains the smooth running of the Organization for European Economic Cooperation. The Red sweep in China has weakened the prestige of the U. S. and tossed up new problems for the West, of which recognition of Red China is only one. The establishment of the Eastern German "state" poses the problem of whether the U. S., in the face of strong French dislike, can successfully spearhead a move to bring Western Germany into a larger participation in international life. And, finally, Europe has to be convinced that our armed-services dispute does not mean any weakening of our determination to remain strong. Secondly, there is the deeper problem of so briefing our diplomats that their concerted actions may give Europe the ideological lead it needs and wants. Our information services abroad and the Voice of America are doing a good job of explaining that democracy means that man is endowed with certain inalienable rights, that governments exist to protect those rights, and that governments derive their authority from the consent of the governed. Our diplomats ought to be briefed to say the same thing and to insist, not only on the external processes of democracy, but on its spiritual roots. Communism's ruthlessly materialistic ideology can be met victoriously only by a political and social philosophy that is shown to satisfy man's deepest spiritual needs.

Fall of Canton

With the fall of Canton the shaded area that marks the progress of the Chinese communist armies across the map of China now covers two-thirds of that unhappy country. In six months the Red army has more than doubled the territory under its control. The "liberated" population has increased by one-third. Chinese to the number of 338 million are now ruled by a Military Control Commission, the army and the party collaborating even in the local governments. At this point the Communists may stop for a breathing spell. If they are to succeed in the conquest of all China, the Reds must consolidate what they have already won. Whether they have the competent administrators needed to administer what they have won is a moot question. The Communists are trying to maintain an army of 4 million men, the equivalent in numbers of the army of Chiang Kai-shek in 1945 when he emerged, to all appearances, as the most powerful ruler China had had for two centuries. Their problem is to maintain that army without resorting to the heavy taxation reminiscent of the Kuomintang. In addition, the

CURRENT COMMENT

troublesome air and sea blockades of the Nationalists and the fact that ECA aid has been eliminated have produced serious distress in urban areas. A disastrous flood in the Yangtze Valley and a drought in North China have cut crop yields 50 to 60 per cent. Yet somehow the Communists have found the means to collect enough food for the army and to keep city food prices relatively stable. They have succeeded only by laying heavy hands on the crops of the peasants. While there are no signs of an organized challenge of communist authority, these tactics have generated discontent within Red China. Failure of the government to obtain recognition from countries that could help China might crystallize resentment into effective opposition.

Czech absorption of the middle class

The wave of arrests in Czechoslovakia, designed to absorb the middle class, without a trace, into a "workers' state," has proceeded in three steps. Communist action committees have taken control of all industries employing more than fifty persons and of all farms of more than 124 acres. This wipes out the economic foundations of the middle class. Other action committees have moved in to control all social activities, such as clubs, business and political organizations, schools and youth groups. This cripples the social functions of the middle class. Step three (going on since June) is to weaken the Catholic Church and so deprive the middle class of spiritual strength. The newly promulgated "church laws" are the latest move in this process. They make all priests servants of the state, paid by the state at double their present salaries. They give the state the power to veto all Church appointments of officers deemed "politically unreliable." The Czech hierarchy condemns these laws as subjecting Catholics to a "choice between dictatorship and persecution." The Catholic clergy have signed a statement (to be published in full in the November *Catholic Mind*) supporting the hierarchy. With no little sense of humor, the clergy thank the Government for acknowledging that the "economic condition of the clergy is not adequate . . . to their work for the supreme interests of the nation," but their statement "voluntarily relinquishes" the salary increase. The clergy suggest that the increase be diverted to the workers and pensioners, whose salaries and insurance the Government is thinking of cutting. By rejecting the law and its benefits on these grounds, the Czech clergy have at once shown their loyalty to the

things that are not Caesar's and have also made communist protestations of love for the workers look pretty empty.

No British election this year

After Britain devalued the pound, the wise money said that the Labor Government would surely force an election before the year was over. Most observers felt that if Labor went to the country now it would win; whereas if the election were deferred until next year, when its five-year term of office expires, it might very well lose. By next spring, the argument went, the full weight of the new austerity program and the rise in living costs consequent upon devaluation would be felt by every group in society, including the workers, and the voters would show their disaffection at the polls. Why the party leaders flouted expediency and decided to finish out the term—something no previous Labor Government has been able to do—remains their secret. Probably they wanted to stay in office until they had nationalized steel and further limited the power of the House of Lords, thereby fulfilling all their campaign pledges. Probably their great confidence in the intelligence of the voters tempts them to believe that economic developments, not the Government, will be blamed for the fall in living standards. Probably they hope that their program will be successful, and that by next spring Britain will see daylight. Whatever the reason, the Labor Government, by postponing the election, won the grudging admiration even of the opposition.

Titoism is making converts

Evidence is beginning to accumulate that Titoism is no mere intra-mural squabble behind the Iron Curtain. Pilgrims from the camps of the Communists and their sympathizers seem to be beating a path to the Marshal's door. Konni Zilliacus, member of the British Parliament, is one. For opposing the policies of the Labor Government, because of his sympathy with Party-liners in Britain, he was read out of the Labor Party. He recently paid a visit to Tito. Top-flight American sculptor Jo Davidson, honorary chairman of the Soviet-sponsored Cultural and Scientific Conference on World Peace held in New York in March (AM. 4/2, p. 708) and luminary of the red-tinted National Council of the Arts and Sciences, has been visiting rebellious Yugoslavia and publicly announcing his interest in Tito. On October 18 William S. Gail-

mor, free-lance journalist associated with Henry Wallace, made public in Belgrade the highlights of his interview with Stalin's No. 1 problem child. This was the fifth interview granted by Tito in recent weeks to members of Wallace's Progressive Party movement. All this adds up to the undeniable fact that Titoism is on the way to becoming, like Trotskyism in the past, a lodestar for left-wingers disillusioned with Stalin's phony socialism.

Catholic social action in Quebec

Of Canada's total population of 12.8 million, over 43 per cent are Catholic. Of the Catholic population, three-fourths live in French-speaking Quebec. The question naturally arises: how have Quebec's Catholics put into practice the Church's social principles? In an article in the October 1 issue of *The Ensign*, published in Montreal, M. G. Ballantyne gives at least a partial answer. He calls attention to the fact that modern forms of mass-production industrialization appeared in Quebec rather late and very suddenly. Used to only local industry, managed by the owner, the Catholics of the Province were slow in adapting their social organizations to this change. More recently, however, French Canadians have become more fully aware that the only way to protect their legitimate interests was to gear their social organizations to the facts of contemporary economic life in Canada. They have had to face the fact that their rural workers are being proletarianized. To meet these new conditions of an industrialized society, an episcopal committee of social studies has been set up. The Catholic unions, which formerly lacked leaders of education and experience, have learned the techniques of successful trade unionism. The School of Higher Commercial Studies in Montreal and the School of Social Studies in Quebec have given bold leadership, based on competent research. The Young Christian Workers and the Catholic Union of Farmers are alerted to the challenge. The cooperative movement, cradled at St. Francis Xavier University, Antigonish, Nova Scotia, is assuming immense proportions. Study clubs and research groups culminate every year in "Social Weeks" like those held in France. The biggest event in recent Canadian social history, of course, was the asbestos strike, to which the *Nation* devoted an article, "Catholic Labor Wins a Strike," in its issue for October 1. You can say this for Quebec: if Catholics in France had taken hold of the "social problem" as vigorously when it first hit their country, the most powerful political group in France today would not be the Communists.

Why do students quit school?

For many years U. S. educators have been troubled by the vast numbers of our students who have begun high school but have never finished. This fall 1.7 million children entered high school as freshmen. Four years from now only one half of that number will have received their diplomas. Several weeks ago the National Child Labor Committee published the results of a survey conducted by Dr. Harry J. Dillon to discover why so many of our children drop out of school. Dr. Dillon examined the records of 1,360 students who had voluntarily withdrawn

AMERICA—A Catholic Review of the Week—Edited and published by the following Jesuit Fathers of the United States:

Editor-in-Chief: ROBERT C. HARTNETT

Managing Editor: CHARLES KEENAN

Literary Editor: HAROLD C. GARDINER

Associate Editors: JOHN LAFARGE, BENJAMIN L. MASSE,

EDWARD DUFF, EDWARD A. CONWAY, DANIEL FOCARTY,

VINCENT S. KEARNEY, JOSEPH C. MULHERN, FRANCIS J. TIERNEY

Contributing Editors: WILFRID PARSONS, ROBERT A. GRAHAM,

ALLAN P. FARRELL

Editorial Office: 329 W. 108TH STREET, NEW YORK 25, N. Y.

Business Office: 70 EAST 45TH STREET, NEW YORK 17, N. Y.

Business Manager and Treasurer: JOSEPH CARROLL

Circulation Manager: MR. HAROLD F. HALL

from schools in Ohio, Indiana and Michigan. No one reason could be assigned for the large proportion of drop-outs. Most of them—70 per cent—had failed to make the grade. While no final answer was given by the survey, Dr. Dillon did offer several recommendations. Chief of these was the injection of the personal element into education. The school must get to know the individual student. His confidence must be won. Recognizing the extreme importance of counseling, Dr. Dillon proposed that there should be trained counselors at all levels, beginning with the elementary school. For example, it is very often a personal problem that explains why an above-average student should persist in getting below-average grades. This recommendation is sound but is hardly practicable in our system of mass education. The sheer numbers of students make it extremely difficult, if not impossible, to inject the personal element. The problem is deepened by the fact that many students are not studying what they are best fitted for. If parents took a more intelligent interest in the schooling of their children, perhaps more high-school students would complete their studies.

Second thoughts on a strike

Did the steel industry have some ulterior purpose in forcing a strike over the issue of contributory vs. non-contributory pensions? Said *Business Week* on October 8:

An influential group of employers have raised their sights beyond their immediate economic interest and have taken on a battle for a principle important to every business in the land. They have decided that the time has come—right now—to stop appeasing labor leaders.

Reminding his readers that Taft-Hartley was the fruit of the big strikes in 1946, the writer goes on to say that if businessmen use the "educational opportunities" present in the coal and steel strikes, the public can be persuaded to accept still stiffer labor legislation. Though the editorial does not say in so many words that steel management invited battle in order to smash the power of labor in basic industry, it leaves some such idea in the mind of the reader. We have no way of knowing whether the President of McGraw-Hill, publisher of *Business Week*, has a pipeline to the leaders of the steel industry. We know only this: the position the industry has publicly taken on non-contributory pensions is so weak and inconsistent that it must have other reasons for its stand which it does not choose to divulge. For the future of private industry, we hope that the reasons are very good ones. The stoppage in steel can easily have dangerous effects. Already it has given rise to a proposal that the major unions pool their resources to finance strikes against uncooperative employers. Nothing will come of the idea this time, but next time—who knows? Furthermore, if the country decides that labor and management in the basic industries cannot live together, some one is sure to propose nationalization. Finally, Philip Murray, under savage attack by the Communists for allegedly appeasing big business, is preparing to destroy their influence in the CIO—a point which, as the *New York Times* said on October 12, "management sometimes seems

to forget." For all these reasons we trust that the relatively few men who set steel policy know what they are doing.

Wages and Hours Act

The Wages and Hours bill which emerged from a Senate-House conference on October 14 is superior in several ways to the original legislation of 1938. The *legal minimum wage* is raised from 40 cents an hour to seventy-five. According to Senator Pepper, between 1,000,000 and 1,500,000 workers will be eligible for increases, ninety days after the President signs the new bill. The increases will cost employers about \$300 million, which, though a large enough sum, amounts to no more than one-half of one per cent of the nation's wage bill. The *child labor* provisions of the law are tightened. The 1938 Act prohibits the use of children in production for interstate commerce. The revised bill extends the ban to commerce and transportation. *Guaranteed annual-wage plans* are further stimulated by liberalization of exemptions from overtime payments. Other provisions of the bill, from the workers' viewpoint, suffer by comparison with the 1938 law. The *coverage* is reduced by a half-million or more workers. At the instance of House conferees, only workers "directly essential" to the preparation of agricultural commodities for market will be covered by the new law. What "directly essential" means no one knows for sure, and the courts will be ten years clarifying the phrase. If a worker so requests, the Administrator may sue for *back wages*, but such suits must be for the exact amounts involved, with no penalties imposed, and must be pressed within two years of the violation. While this provision protects well-intentioned employers who may unwittingly have violated the law, it may have the effect of encouraging the unscrupulous to cut corners. All in all, the 1949 bill is better legislation than seemed possible several months ago.

Senatorial consistency?

In the *Christian Science Monitor* for October 6, Joseph C. Harsch, head of the paper's Washington Bureau, emphasizes a phenomenon which has been irritating us for some time. He points out 1) that several Senators, including Wiley of Wisconsin and Capehart of Indiana, read into the *Congressional Record* for October 4 speeches or articles they had composed attacking the "welfare state"; 2) that on the same day none of these Senators objected to the farm-price-support program, which the Senate was debating, as characteristic of a "welfare state." Mr. Harsch also notes that Senator Byrd, famous advocate of government economy, did not rise that day to protest the huge cost of farm supports. Deploping such inconsistency, the writer suggests that if the legislators would acquaint themselves with the history of government intervention in economic affairs, they would be able to raise the level and logic of their political thinking. That supposes, of course, that the legislators always act from principle and are concerned with consistency. Will our readers think us cynical if we suggest that such is not the case? When a man like Senator Wherry, for instance,

inveighs against government spending and the "welfare state," and then turns around and votes for high farm-support prices, he is concerned not so much with principle as with satisfying his constituents, who happen to be mostly farmers. If the Senator represented an industrial community, he might suddenly discover that public housing and expanded social security are not really "socialism" after all. With Mr. Harsch we deplore the inconsistency which leads politicians to talk one way and vote the other—especially on an important issue like that of the "welfare state." Unless such issues are resolved on principle, their settlement can cause serious confusion in the public mind and even endanger the functioning of our democracy.

American Education Week: November 6-12

The public-school program for American Education Week this year will center around the theme "Making Democracy Work." This program is sponsored by the National Education Association, the National Congress of Parents and Teachers, the American Legion and the U. S. Office of Education. The Department of Education, NCWC, which has for many years sponsored a similar program for Catholic schools, has prepared a leaflet on the theme of "Children's Rights in American Democracy." The occasion of American Education Week offers Catholic educators an ideal opportunity to bring our educational work to the attention of the public at large. How much of the distrust, suspicion and hostility from which our schools suffer is simply due to public ignorance of the work they are doing? In his dissenting opinion in the New Jersey bus-transportation case, Justice Jackson of the U. S. Supreme Court declared: "The function of the church school is a subject on which this record is meager." Put into every-day English, Mr. Jackson was saying: "I really don't know exactly what they do in Catholic schools." Many non-Catholics seem to think that the—to them—very strangely garbed creatures who teach in parochial schools spend all day drilling their charges in learning the catechism by rote, leading them in sacred hymns and prayers and, in general, imposing orthodoxy on recalcitrant minds by heaven-knows-what penances and "unprogressive" inhibitions. We have a duty to invite our non-Catholic fellow citizens to come and see for themselves. The principal of one public elementary school in a large city, who is frequently criticized for a "religious" program she sponsors, has dissolved criticism in this way. That "wall of separation" between Church and State is largely psychological—and partly our own fault. Let's open the gates during American Education Week.

"... all men are created equal"

All efforts to establish a durable peace in open conflict with a fundamental moral principle are doomed to failure. It is therefore instructive to notice more and more statesmen recognizing the plain fact that peace must be built on the principle of human equality. Jawaharlal Nehru, for one, declared at Columbia University on October 17:

Political subjection, racial inequality, economic inequality and misery—these are the evils which we have to remove if we would have peace.

Pierre Wigny, Belgian Minister of Colonies, has outlined the requirements for the economic and technical development of the Belgian Congo in similar terms. His plan looks to the eventual elimination of the dual economy of whites and natives, and is radically opposed to any form of racial discrimination. Referring to such discrimination as "a detestable policy," M. Wigny declares: "We must fight with all our strength against the color bar." In our own Southern States, the Southern Regional Council, an interracial organization of educators, clergymen, businessmen, labor officials and editors, has recently taken the same position. Says their report:

One of the weaknesses of the civil-rights program is its failure to recognize the importance of legislation bolstering the economic position of the most underprivileged segments of our population.

The Southern Council is perfectly right, too, in describing America's race problem as becoming more and more a concern of "national and international opinion." The whole world is looking to us to give it leadership in carrying out the moral principle of human equality to which we gave classical expression in the year of our own declaration of national independence.

Pegler declines prayers

Westbrook Pegler, two-fisted columnist that he is, objects to being made the victim of a "day of prayer." It all started with four short paragraphs in the October issue of the *Wage Earner*, published by the Association of Catholic Trade Unionists in Detroit. Labeling Mr. Pegler as a "self-styled hater of unions," the *Wage Earner* portrayed him "not as an enemy to be hated, but as a fellow-man in need of prayer." In the hope that the columnist might be converted to a view of unions more in line with ACTU's, the editors requested all workers to set aside October 31 as a "Pray for Westbrook Pegler Day." In his column for October 15, Westbrook had at the *Wage Earner* for what he regarded as "a piece of pietistical cant." He objected in Peglerian idiom to the charge that he "hated" labor unions, which he went on to describe as "criminal organizations knouting my country towards tyranny and my people towards serfdom." He explained that after seeing the "brutal CIO insurrections" and the "awful corruptions in those unions of the AFL which embrace most of its membership" he became convinced that "American unionism was fundamentally and incurably vile and inconsistent with morals and the constitutional rights of the people of our States." He thinks calling him a "hater of unions" is "to throw a sneak punch," however. In that case, what he would say about any organizations he really hated wouldn't pass police censorship. Westbrook has referred on occasion to his somewhat brief educational experience under the Jesuits at Loyola Academy, Chicago. Maybe he has forgotten that he *could* accept the prayers but offer them for a different intention. Anyway, he's taking a far different view of unions from that of the late Rev. Frederic Siedenburg, S.J., his principal at Loyola Academy. That's for sure.

WASHINGTON FRONT

From the looks of it, the Supreme Court is readying itself to go all out in studying the case of Negro segregation. At this writing, it has notified the lawyers in the Henderson case that it has put off oral arguments on it until the full Court is present in December, when Mr. Justice Douglas is expected to be well again. This is the case of Elmer W. Henderson, a Baltimore Negro, who was given equal but separate accommodations in a dining car, and brought his plea to the Court in an appeal from the Interstate Commerce Commission.

The Commission had based its ruling upholding the railroad on the old *Plessy* case, dating from the 1890's, by which the Supreme Court seemed to canonize the doctrine of "separate but equal" facilities for whites and Negroes. This doctrine would probably be better expressed as "equal, if separate," for the common carriers, State and municipal authorities, etc. The courts themselves have ever since interpreted the doctrine, expressed the other way, as meaning that the Supreme Court held segregation to be constitutional, but that accommodations granted Negroes in public facilities, education, recreation, etc., must be equal to those granted to whites. Expressed as "equal, if separate," it could mean merely toleration of segregation by the Court, not actual approval of it.

The argument against the ICC ruling takes the now familiar line that segregation is discrimination, both by its nature and in actual practice: that segregation assumes inferiority of one race to another, and that, as a fact, segregation in schools and playgrounds, for example, always means, in practice, unequal facilities. When it comes, the decision will be extremely important, for it could affect the whole race pattern in the South and in the District of Columbia, and would also affect the new Southern scheme of regional colleges and professional schools for Negroes. Speculation is futile, but a unanimous decision to this effect will not be surprising.

All the arguments in the great Navy-Army-Air Force debate are not yet in as I write, but enough has been said to establish two things: 1) The dispute is not a mere inter-services conflict (a small thing in itself) but involves the whole set of relations between the Departments of State and Defense and the Congress which makes appropriations; and 2) there does not yet exist a national foreign-and-military policy by which all three of these are bound. When such a policy exists, all the other pieces, which now look like a scrambled jig-saw puzzle, will automatically fall into place.

This observer is not much impressed by the argument that the great debate will give comfort to a prospective enemy. The more an enemy knows about our military might, actual and potential, and the sooner a unified policy is formulated, the greater will be the chances of peace.

WILFRID PARSONS

UNDERSCORINGS

The Minnesota and Georgia State Councils of the Knights of Columbus have followed the good example set by the Knights in Ohio and are sending gift subscriptions of AMERICA to their U. S. Senators and Congressmen. Original credit for this worth-while movement goes to His Excellency, the Most Rev. Michael J. Ready, Bishop of Columbus, and to Very Rev. William J. Spickerman, V.F., State Chaplain of the Knights of Columbus in Ohio.

► *The Word*, a regular feature column in this review, will appear in book form in early December. The new book, authored by Joseph A. Breig and entitled *God in Our House*, explains the Gospel of Christ as read in the Mass for each Sunday.

► Latest reports have it that the entire Irish Government, headed by President Sean T. O'Kelly and Prime Minister John A. Costello, will travel to Rome during the Holy Year, 1950.

► The Annual Conference of the Catholic Association for International Peace is to be held November 25-27, 1949 at Xavier High School, 30 West 16 St., New York City. The general theme will be "The International Common Good." Those who wish to attend should write to Miss Rita Schaefer, 1312 Massachusetts Ave., N.W., Washington 5, D. C.

► The first overseas outpost of the Convert Makers of America has been established at Presentation Convent in Madras, India. CMOA has already twenty-three well-organized Information Centers in America. The new one will be directed by Mother Stephanie, under the spiritual guidance of Rev. James S. Tong, S.J.

► Princess Elizabeth, at a Mothers' Union meeting in London on October 18, spoke out sharply against the modern casual attitude toward marriage. Said the Princess: "... we can have no doubt that divorce and separation are responsible for some of the darkest evils in our society today."

► An eastern regional meeting of the Catholic Press Association is scheduled for November 4 at the Hotel Commodore in New York City. Rev. Aloysius Coogan, regional chairman, will preside.

► Rev. Andrew G. Marques, a Belgian, now a member of the Immaculate Heart of Mary Mission in Arlington, Va., was awarded the Medal of Freedom with bronze palm for "bravery and devotion to the cause of freedom" while a member of the Philippine underground during World War II. The presentation was made by Col. John T. Cole, commanding officer, Military District of Washington.

► Dr. Carlton J. H. Hayes, Professor of History at Columbia University and distinguished Catholic historian and author, has been selected to receive the Cardinal Gibbons Medal. The award is bestowed by the Alumni Association of the Catholic University of America for distinguished and meritorious service to the Church and to the United States.

D. F.

The first session

Obviously a lot depends on your viewpoint. Echoing President Truman's words of praise, Democratic National Chairman, William M. Boyle Jr. told the *New York Times* that "the Eighty-first Congress has compiled a great record of achievement." His opposite number in the GOP organization, Guy G. Gabrielson, retorted that "the record of the first session of the Eighty-first Congress . . . is a far less impressive record than that established by the Brooklyn Dodgers in the recent World Series."

We believe there is something to be said for both sides.

With an assist from Soviet Russia, which succeeded in making an atom bomb, the Congress made a fine non-partisan record in foreign affairs. It provided generous funds for another year of the European Recovery Program. It continued the Reciprocal Trade Agreements Act exactly as the President desired. After the Senate approved the North Atlantic Treaty, it passed the corollary Mutual Assistance Program, providing arms for our new allies.

On domestic questions, the Democratic majority split wide open over repeal of the Taft-Hartley Act, civil-rights legislation and the displaced persons' bill. On all these issues a coalition of Southern Democrats and Republicans stymied Administration efforts to redeem 1948 campaign pledges. The aid-to-education bill was bottled up in committee, and compulsory health insurance never even reached the hearings stage.

On other questions the Democrats held their lines and were joined on occasion by a number of Republicans. The Congress passed an excellent low-rent housing and slum-clearance bill, extended and somewhat strengthened rent controls, gave the President authority to reorganize the sprawling executive department, and strengthened unification of the armed services. It approved a satisfactory wages and hours bill. Two weeks ago, the House voted overwhelmingly to liberalize the Federal Social Security Act and, on the eve of adjournment, the House and the Senate reached agreement on a compromise farm bill.

Administration supporters hope to improve on that record during the second session, which opens in January. Republicans hope to improve on it, too, but in a completely different sense. From the new session both sides expect to derive plenty of ammunition for the congressional elections in the fall of 1950.

That is, perhaps, as it should be. The country can digest just so much major legislation at a time, and the first session of the Eighty-first Congress served up a fairly heavy meal. Most of the Administration bills which failed of passage are of such far-reaching importance that the public needs more time to consider them before its sentiment can be accurately gauged. That is true of labor and education legislation, of health insurance, of civil-rights legislation, of a permanent farm bill. It is true also of plans to implement the Employment Act of 1946.

During the second session, the Senate will very likely

EDITORIALS

pass the liberalized social-security bill approved by the House. It is doubtful whether the Congress will pass any further major bills. They will be deferred until the voters have had a chance to speak in 1950.

Communists convicted

The conviction, on October 15, of all of the eleven Communist leaders on trial in New York came as something of a surprise. The jury of eight women and four men might have disagreed, might have exonerated all eleven defendants, or convicted some and freed others. U. S. Attorney John F. X. McGohey won a complete victory. His appointment to the Federal bench, although long expected, has been widely applauded as a well-deserved tribute to an able and untiring prosecutor.

Federal Judge Harold R. Medina took great care in his two-hour instructions to the jury to make the issues as plain as a pikestaff. He recalled the provisions of the Smith Act of 1940, which makes it illegal for "any person . . . to knowingly or wilfully advocate . . . or . . . teach the duty, or necessity . . . of overthrowing or destroying any government in the United States by force or violence," and further prohibits anyone from organizing "any society, group or assembly of persons" teaching or advocating such overthrow. The Judge laid great stress on Section 3 of the Act which specifically outlaws the forming of a "conspiracy" for such a purpose.

He made it very clear that "books are not on trial here." Even the Communist Party, as such, was not on trial. The only question before the jury was "the intent of these [eleven] individuals," and what those individuals "did and said." He made it very clear that he, as judge, had the final word on all questions of law while they, the jury, had to render the final verdict on questions of fact—whether or not those individuals actually engaged in the activities made illegal under the Smith Act. The jury decided unanimously that they had.

The importance of this conviction arises from the fact that our constitutional system, as administered by American jurists, has tended more and more to surround the mere "teaching" of political beliefs, as opposed to "direct action," with the protections of the First Amendment. Unless the prosecution can prove that advocacy of violent revolution has actually led to acts of violence, our courts like to shield defendants from what they consider invasions of freedom of speech and of opinion. "Liberal" jurists show themselves rather hypersensitive to such "invasions."

When the eleven convicted Communists are sentenced on Friday, October 21, they will, of course, appeal their

case. If they wish to appeal purely on the question of the constitutionality of the Smith Act, they can go directly to the U. S. Supreme Court. If they prefer to appeal on issues relating to Judge Medina's handling of their trial, as they probably will, they must go through the U. S. Court of Appeals in New York. Three judges will then hear their complaints. Whether or not they are sent to jail immediately will depend on how the Court of Appeals evaluates their evidence of an injustice in the District Court. As Judge Medina has gone far out of his way to remove any just cause for complaints, it seems likely that they will be sent to jail pending appeal. But you can never tell.

When the case finally reaches the Supreme Court, as it no doubt will, that tribunal will have to decide whether there are any limits to the right of free speech under our Constitution. Should this conviction be finally upheld, Communists will have to go underground if they want to avoid prosecution. The peril to which democracies have exposed themselves by encouraging, through an excess of freedom, the agitation of those who would destroy all freedom, will then be at an end.

Color Television

TV's impact on the world around it is immense. It shows a tendency to change the sport world's map. One budding and bruising sport, the rearing Roller Derby, gives TV all the credit for its present speedy growth. Almost four-fifths of several recent New York City audiences at that Derby admitted that they were there because they had seen the sport on TV.

In business, radio-receiver manufacturers are looking aghast at the feats of the television infant. An official of one large firm stated on October 14 that radio-receiver production this year would be only one-half of last year's 16-million-set output. He also gave notice that his firm's TV line is being increased. Advertising men are watching TV performances with tremendous interest. *Fortune* admits that magazine publishers are concerned because nobody knows how large TV's portion of national advertising budgets will be, once it gets going on the grand, national scale.

Within the TV industry itself there is a race for supremacy in the coming field of technicolor, a race that *Business Week* describes as only one phase of a "wide-open war" between leading firms. Competition in the industry is keen, and nobody is making money yet, except the performers and the manufacturers of receiving sets.

To make matters worse, the young industry now threatens to involve still heavier outlays. Despite its setback in 1947, when the Federal Communications Commission would not approve a commercial color-TV station, the Columbia Broadcasting System has long wanted to get color television on the market. CBS's giant competitor, the Radio Corporation of America, now also favors color TV. Beginning on September 26, the FCC held open hearings in Washington to determine whether color TV is ready to be given to the public, and which color-broadcasting system, if any, should be approved.

CBS, with longer experience in the field and more equipment on hand, has shown a mechanical, sequential method of viewing in color. The picture is broadcast rapidly, first in one color, then in another, and the "after-image" in the human eye gives the finished color-portrait. RCA presents a complete color-image on the screen itself through electronic means. RCA color-broadcasts can also be picked up by the million-and-a-half sets now in existence without any modification, but only, of course, in black and white. To get the same images in color, another \$125 to \$175, plus installation charges, would have to be spent for an "adapter." On these same receivers CBS color broadcasts would come over only as a blur. Under the CBS system, every set would have to undergo adaptation, costing from \$15 to \$35, to enable reception of color broadcasts in black and white, and from \$50 to \$70 to get the broadcasts in color.

The Dumont Laboratories and the Philco Corporation both oppose color TV now. David B. Smith, vice-president of Philco, claimed that technicolor is at its best with women and flowers, but that black-and-white images are better for baseball and prize-fighting. CBS was thereupon forced to deflate the "women and flowers" by running a demonstration of its technique to prove that color was just as good for sports, too.

It seems to us that the pocketbooks of consumers should be FCC's first concern. Why not announce that color is out until, let us say, January, 1952? This would give purchasers of present sets enough time to pay for them before having to invest in "adapters." Meanwhile the industry can perfect its color system and improve and expand its program. There is no point in adding color to essentially dull exhibitions, like many present TV showings, or in investing more money for sets through which nothing comes in during many hours of the day.

India faces west

Until he arrived in Washington on October 11, Prime Minister Nehru of India had only second-hand knowledge of America. Now the imminence of the Red menace and India's new industrial ambitions have sent him to take a long, close look at "the American way."

The United States, long distracted by crises on the European and Russian diplomatic fronts, has nevertheless been nervously conscious of the widening splash of red ink on the map of Asia. So the American diplomatic eye has finally fallen upon India as the possible bulwark of democracy in the East. There is a general air of reappraisal at this new face-to-face meeting of the two.

Americans have long nurtured a hesitant opinion of the Pandit. His admiration, in at least an academic way, for some communistic tenets, and his fierce animosity towards the capitalistic system have colored the whole American assessment of India and her government. But Nehru's popularity among the still free nations of the East, and his standing as a champion of democracy and peace have forced us to revise our view. Having seen India loosed from Britain, Nehru could hardly take kindly to the threat of a Russian yoke. Besides, the West

needs a friendly Eastern nation for East-West import-export trade, and India looks like the biggest and best Eastern storekeeper in the business.

The Pandit is also doing some revising on his own. His perhaps exaggerated assessment of the evils of capitalism in America must have been modified by his tour of the U. S. production scene. He will have seen several universities in full swing and met some of their best brains. He might go home with a new respect for a supposedly de-cultured and materialistic America.

There has been one new and very different element in the Prime Minister's visit. Perhaps we expected him, like all visiting bigwigs from poorer nations, to sit up and beg the moment he got here. He didn't. In fact, he jumped through none of the customary hoops. Having admitted there was much the United States could do for India by way of financial and military aid, he intimated that India could, and would if necessary, get along very nicely without it. India, it seemed, was too proud to beg. But she was none the less determined to struggle to the very summit of independence. Such self-respect and courage are admirable, especially in the face of India's current needs.

Millions of India's people are underfed and underprivileged. Attempts to entice foreign capital to exploit their resources have recently failed. While Nehru himself is extremely popular, the people of India are far from pleased with his Government. With four-fifths of India's population illiterate, her progress in self-government will be a slow growth.

Whatever the first avowals really mean, we would do well to cooperate with Nehru's declared purpose in visiting America. If India's leader wants to learn from us how to build a new democracy, let's teach him. It may be that with American industrial "know-how" and commercial cooperation we may raise a democratic citadel against the rising Red sea in Asia.

Unification explodes

When unification of the armed services was strengthened by law earlier this year, the goal Congress aimed at was economy. Ex-President Herbert Hoover, pleading for a real unification, had stated that it would save the United States \$1.5 billion a year in defense expenses. Kenneth C. Royall, then Secretary of the Army, was more conservative in claiming that a Secretary of Defense with more power would save the Government a billion a year. Secretary Louis Johnson apparently promised that savings could be put into effect the very first year.

To guard against any possible excessive use of power by a new, strong Secretary, Congress provided safeguards in the National Security Act Amendment. The bill was then passed, granting the Defense Secretary strong control over armed-services spending of allotted funds (AM. 8/13/49).

Economy also brought into being a National Defense Management Committee, to which Mr. Johnson appointed General Joseph T. McNarney of the Air Force as chairman. The other members were civilians. The Committee's

task was to save money in the services by removing excess personnel, unnecessary overhead and duplication of activity. Mr. Johnson later assigned to the Committee the task of determining how \$800 million of the promised unification economies should be apportioned among the various services.

General McNarney can be abrupt, but he is generally regarded as reasonable and fair. Acting through his Committee, he broke up the \$800 million by notifying the Navy to cut its expenses this year by \$350 million, the Army by \$300 million, the Air Force by \$150 million.

It is important to note that the Committee did not specify *how* these cuts in expenses were to be made. The action taken in ordering reductions seems to have been in accord with powers granted to Mr. Johnson by Congress, despite present Navy protests that he is violating congressional wishes by cutting down on congressional appropriations.

Representative Overton Brooks (D., La.) stated on October 9 at the House Armed Services Committee hearings that the Navy itself decided to meet the greater part of its cut of \$350 million by reducing its orders for planes. In the present hearings before this Committee, the Navy did not seem to give the impression that it had had any initiative, howsoever forced, in this reduction of its air strength.

Rights granted to the Secretary of Defense in the Unification Amendment are deeply involved in all this present armed services flare-up in Washington. The Navy has been opposed to unification since it was first proposed. Now it feels itself hemmed in and discriminated against by the top-level Air Force and Army decisions. The fact that Naval desires are often voted against at top level, however, might merely mean that the Navy is not in accord with the nation's determination to coordinate its armed forces. Secretary Johnson is indeed not the most tactful of men. But he does legally represent the President of the United States in the direction of the Armed Forces.

What has happened is simply this: the congressional drive for economy and the Administration's drive for unification, behind which the Hoover Commission and the Citizens Committee for the Hoover Report have marshaled public opinion, have converged and exploded. The Navy, exasperated to a fever pitch by being voted down in major decisions, opened fire on the preference given to the Air Force's long-range B-36 as an instrument of strategic bombing. How much of the Navy's ire flows from strategic convictions and how much from emotional frustration is hard to say. Its moral arguments against mass bombing of enemy civilians, while welcome, have come very late.

The one thing that can be said is that the House Armed Services Committee, after many months of intensive study and hearings, set the stage for the explosion. Why it ever exposed all this feuding to public view is a mystery. Congress will have to clean up the debris and restore order to our national military establishment in January. After the sharp condemnation of Admiral Denfeld by General Bradley on October 19, must not the President replace the Admiral forthwith?

Christians in India under Nehru

J. D'Souza

"A CHRISTIAN AND A ROMAN CATHOLIC priest on the Indian Delegation?" That is the surprised query I get when I am introduced to someone in the United Nations or in American circles. It astonishes people to think that in far-away India the Catholic Church should be well established and that its members take a prominent part in the public life of their country. The current notion is that there are only Hindus and Moslems in India and that, since the division of the country into Pakistan and India, there are only Hindus in the land of Gandhi. In reality there are thirty million Moslems under the rule of Pandit Nehru and about eight million Christians.

Christianity is at least fifteen centuries old in India, possibly even as old as the Apostles, since the Malabar Christians claim to have been converted by the Apostle St. Thomas himself. In the City of Madras, in the Roman Catholic Cathedral of Mylapore, there is a shrine which, according to claim, is the place where St. Thomas was buried after being martyred. In any case, there is a popular devotion to the Apostle St. Thomas, both in Madras and in Malabar, which is of very ancient origin.

The Christians of Malabar live in the southwest corner of India and number nearly three million. Roughly a million and three-quarters are Catholics, the others belong to various groups of Protestant and Orthodox churches. What is peculiar to the Catholics of Malabar is their use of the Syriac language in the Mass and religious ceremonies (they are Christians of the Oriental rite). Socially and culturally a very advanced group, they represent a high level of literacy and education. A member of this group, Dr. John Matthai, is Finance Minister in the Government of India.

The Malabar Christian group has remained somewhat isolated through the centuries. Although receiving the fullest freedom for the practice of their religion under the Hindu Kings of Travancore and Cochin, they seemed to have made no effort to use their social advantages for the energetic spread of their faith. The militant spirit is not natural to India, and it is only in recent times that missionary fervor has manifested itself among its Christians.

In the sixteenth century the Portuguese came to India. Soon after their conquest of Goa there landed on the shores of India one of the greatest and most beloved of all Christian missionaries, St. Francis Xavier, companion and disciple of Ignatius Loyola, founder of the Jesuit Order. St. Francis, whose incorrupt body is still preserved in Goa, spent a brief ten years of intense activity in India, Malay and Japan and died when he was about to cross over into China. The number of converts he made in India is not easy to compute with exactitude, but it was certainly several thousands. With him and after him came

Rev. J. D'Souza, S.J., is a personal example of the great service that Christians of India can render in interpreting East and West to one another and in merging and preserving the best of both in the new India. Father D'Souza, at present in the United States as a member of the Indian delegation to the United Nations, is a native Indian.

other Portuguese missionaries who continued his work and increased the number of Christians. One peculiarity of their missionary work was the habit—unfortunate as it seems to us now—of giving European names to their converts. Names like Fernandez, Pinto, D'Souza, Albuquerque, etc., in India do not by any means indicate a European descent.

Notable among later Christian missionaries in India was Robert de Nobili, also a Jesuit, who reacted against this Europeanizing system in a striking way. Father de Nobili dressed himself as an Indian Sanyassi (a Hindu monk), observed some of the caste prescriptions of high-class Hindus, and translated Christian names into their Sanskrit equivalents. In general, he made a serious and most praiseworthy attempt to maintain his converts in the cultural and social habits to which they were accustomed. Men of this school learned the Indian languages with the utmost care. Famous among such students of Indian languages were Thomas Stevens, the first Englishman to land in India, and an Italian Jesuit, Joseph Beschi, both of whom have added masterpieces to Indian literature.

Protestant missions in India are of relatively more recent origin, but they, too, have sent men of remarkable character to India. Famous among them was Schwartz, a German Lutheran missionary, who worked in the Tanjore and Trichinopoly districts. Knowing the deep attachment of the Hindu people to their beliefs and customs, the East India Company did not in its early day favor Christian missionary work. The English merchants feared that Christian religious work might provoke opposition and interfere with their business. William Carey, founder of the Serampore Mission in Calcutta, was the first to struggle against this attitude, and succeeded in getting a footing for himself and his fellow missionaries. With him and after him a large number of Protestant missions belonging to many nations and denominations have been working in India. The Catholic Missions, too, have extended and intensified their effort, sending out to India missionaries belonging to almost all the European nations and members of religious orders of men and women. Two special features of this new effort are worthy of note.

First, the intensive and many-sided educational activity of the missions by which, under a government-aided system, great university colleges preparing students for degrees were founded in every important Indian city. The majority of the students in these institutions were, and continue to be, Hindus and Moslems. In most cases compulsory Christian religious instruction has not been imposed on them, though many have attended scripture classes of their own will. To give an example of a single province: in the Madras Presidency, of the 45 arts col-

leges affiliated to the University of Madras, more than twenty are Christian colleges educating more than half the undergraduates of the area. The influence of this work in forming an *élite* and indirectly strengthening the national movement has been very great.

Secondly, the Christian missions have taken a leading part in educating and raising the social and economic standard of the Untouchables as well as the backward aboriginal populations, who number several millions. There is no doubt that the impetus given by Nationalist India to the advancement of backward classes in India and in helping the political and social unification of the country drew its inspiration to a large extent from the work of the missions. This has been acknowledged by the leaders of Indian nationalism.

When the national movement began in India, the Christian community found itself in a difficult position. Many of its members had adopted European names and ways of living, and seemed to some extent denationalized. Moreover, the fact that the ruling power was a Christian power, which without being openly propagandist was on the whole friendly to missionary effort, made them hesitate at the prospect of replacing such a government by Hindu or Moslem rulers. Many nationalists, therefore, regarded the Christians as the natural allies of the foreign rulers.

Moreover, an important element in the new nationalism of India was pride in the cultural past of India and the glorification of it at the expense of the material civilization of the West. An important aspect of Indian culture, it must be remembered, is the philosophical and religious aspect. Some of the most remarkable achievements of the Indian genius in art and philosophy were inspired by Hinduism. Naturally, Christians in India, given their religious convictions and affiliations, could not join as wholeheartedly as the Hindus either in the glorification of the East or the condemnation of the West. All these reasons made the Christians in the earlier years hesitant in regard to the nationalist movement.

But this hesitation did not last long. Christians of India could not resist the instinctive and universal desire for independence, their sense of solidarity with their Hindu fellow-citizens, a legitimate pride in the achievements of the Indian genius, and the ardent desire to see their country free and respected. Moreover, they saw that their own contribution to the national revival was something of which they could be proud. The national movement had brought along with it important movements of social reform—the raising-up of the Untouchables and improvement in the position of women, etc.—which had derived their inspiration from Christian and Western sources. Their educational institutions, with the vast numbers of Hindus who came out of their portals, had also contributed powerfully to the creation of a nationalist *élite*. Mahatma Gandhi's personality and universal appeal completed the work of bringing the entire Christian community into the nationalist ranks.

Indian Christians have, consequently, supported consistently every demand for independence and self-government. They have never stood out as a separatist body.

When the Moslems enunciated the two-nation theory, namely, that every Moslem by the mere fact of his belonging to the Islamic religion became a member of a nation different from the Hindus, the Christians did not accept it and opposed the idea of the division of India on the basis of religion. No doubt they, too, had their misgivings. As a minority they wished to have safeguards for their cultural and religious rights; but they had confidence in the great nationalist leaders and wished to work for the political homogeneity of the entire country.

The attitude of the Christian community, which until then had been an object of suspicion to many Hindu nationalists, has had a happy effect on the relations between Hindus and Christians. Full safeguards for religious and cultural rights have been granted to them in the constitution. These rights are embodied in the declaration

of fundamental rights in the opening part of the constitution, which includes guarantees that Christians, along with members of other faiths, would be permitted freely to preach, practise and propagate their religion; that they would be allowed to conduct their schools, which would continue to receive government grants under an aided system.



It is not to be denied that there are clouds on the horizon, and that in some of the provinces measures are under consideration which affect to some extent Christian educational and mission work. There is, moreover, a strong current of Hindu religious revival, represented by the Hindu Maha Sabha and other organizations. Mahatma Gandhi was assassinated precisely because he seemed to some of these fanatics to be far too tolerant towards Moslems and Christians.

That, however, is not the spirit that animates Pandit Nehru, his Government, and others who have inherited the ideas and the spirit of Mahatma Gandhi. These men and leaders conceive the India of the future as a country of the utmost religious freedom, whose doors should be kept wide open for all the currents of world culture, ancient and modern, from East and from West. In such an India the Christian community can play a leading part. It has a position of special advantage by its natural affiliations with the West. It can be the means of interpreting and transmitting to India the finest elements of Western culture. Distinct from Hindus and from Moslems and yet sympathetic towards both, Indian Christians can help in diminishing the antipathies between these two great communities and fostering communal peace.

The Christians of India look to their fellow-Christians in Europe and America for a sympathetic understanding of their own problems as well as the problems and tasks of new India as a whole. They desire and seek assistance from the world Christian community in fulfilling the great role which their special position in India has destined for them.

Roadblock to Federal aid

William E. McManus

WHO IS BLOCKING LEGISLATION for Federal aid to education? The Legislative Commission of the National Education Association, reporting in the October issue of the Association's *Journal*, claims to have the answer. The real roadblock, it asserts, is the House Committee on Education and Labor, the leadership of which "has been encouraged in its tactics of confusion and delay by the National Catholic Welfare Conference, the Friends of the Public Schools, the U. S. Chamber of Commerce . . . and a few other minority pressure groups. . . ."

The principal culprits, we are told, are two Catholic Congressmen, House Majority Leader John McCormack and Committee Chairman John Lesinski, who, by faithfully upholding the demand of the NCWC for Federal funds for services to parochial-school children, have prevented the Committee from taking official action on any Federal-aid legislation. As proof for this charge, the NEA report advances a detailed chronicle of carefully selected legislative developments, neatly arranged to create the impression that while NEA officials stood by, patiently waiting for the democratic process to produce Committee approval of the NEA position on Federal aid, representatives of some "minority pressure groups" upset the whole thing by insisting upon their rights to a fair share of Federal money. As a result, the report declares: "Millions of school-age children not in school and at least two million enrolled under teachers who hold substandard certificates, continue to suffer inexcusable deficiencies in educational opportunity, dangerous to the general welfare. Hundreds of thousands of teachers in the public schools are still getting poverty-level salaries."

This typical NEA analysis of the current legislative impasse on Federal aid will not surprise officials of organizations which for years the NEA has called "minority pressure groups" guilty of putting their own interests above America's children simply because they do not agree with all NEA educational policies. The whipping boys are generally the same: the Chamber of Commerce, the NAM and DAR and church groups like the NCWC. Always, always, somebody besides the NEA is to blame.

It borders on the childish to assert that this or that group is holding up school-aid legislation. Obviously, Federal aid is really blocked by a number of unsolved controversies about the best way to administer the Federal-aid program. For example, should aid be given to all States or only to poor States. Should States which refuse to abolish segregated schools receive Federal help? Should part of the funds be earmarked for classroom teachers' salaries? These are questions involving fundamental issues of political wisdom and prudence which our legislators must answer calmly and objectively.

Is the National Education Association interested in better educational opportunities and health for American children, or only for children of certain races and creeds? Rev. William E. McManus, Assistant Director of the Department of Education, NCWC, who has followed the several Federal-aid bills closely, here gives us a look at the NEA record.

Another controversy, one of many which have delayed final action on Federal aid, is the dispute mainly between the NEA and the Department of Education, NCWC, on the use of Federal funds in aid to parochial-school children. The NEA wants every last penny of the Federal appropriation to be used for raising the salaries of public-school teachers (over 800,000 of whom are affiliated members of the NEA) and for improving the educational equipment with which these teachers work. The NCWC Department of Education, on the other hand, favors Federal aid for public education (and it does so with good grace, as Catholics will pay plenty for this expenditure but will receive little direct benefit), but maintains that this appropriation should be shared equitably by all American school children.

Is there any possibility of getting the NEA and the Department of Education to agree on a bill before Congress reconvenes for its second session? I fear not. My apprehension is based entirely upon the NEA's repeated rejection of compromise measures during the first session of Congress—a record of intransigence which for the balance of this article will speak for itself and will, I trust, give readers of the *NEA Journal* for October a more complete picture of the roadblock to Federal aid.

In March, the Senate Committee on Labor and Public Welfare reported "companion" measures: the Thomas-Taft bill for aid to public education and a health bill benefiting all school children. Since this "companion" arrangement was widely publicized as a fair compromise of the public-parochial school dispute, the two bills encountered little opposition in the Senate. Actually, however, the alleged compromise was far from satisfactory to the NCWC, which quite reasonably argued that enactment of a fair health bill was no way to correct the injustice of a discriminatory school-aid measure. At best, the NCWC said, the passage of the two bills shows that there is some recognition of the distinction between aid to the school and aid to the child which may point the way to a satisfactory bill in the House.

The NEA, for its part, was rather cool toward the companion arrangement. At a special meeting of the Senate Subcommittee on School Health, Dr. Willard Givens, Executive Secretary of the NEA, declared that the Association favored health services for all children, but refused to endorse the withholding provision which would guarantee Federally financed health examinations and necessary treatment for nonpublic-school pupils in all States. As for the education bill, Dr. Givens made it clear in several addresses to school administrators that NEA approval of the section "allowing States to decide for themselves on the use of Federal funds for nonpublic

schools" did not abrogate NEA policy to oppose the use of public funds for any other purpose than public education. The implication is obvious: the NEA will campaign against the use of Federal funds for bus rides and non-religious textbooks for nonpublic-school pupils, even in those States where local and State funds may legally and constitutionally be used for these purposes.

Then came the Barden bill with its rigid prohibition of any Federal aid for nonpublic-school pupils. Immediately the whole Federal-aid question became the subject of bitter controversy. Protestants and Other Americans United, careful not to deviate from their "neutral position" on the principle of Federal aid, claimed the Barden proposal as its very own and, in effect, said: "If there must be Federal aid, this is the bill we favor!" Other Protestant groups, perhaps a little more cautiously than POAU, endorsed "the vindication of the great principle of separation of Church and State in the Barden bill." A few civic groups applauded mildly with vague comments: "a step in the right direction," a "forward-looking proposal," etc.

There was no difficulty in identifying the opponents of the Barden bill. Catholic parents and taxpayers, Negro organizations (irked by the lack of a guaranteed equitable distribution of Federal funds for segregated schools as provided in the Senate bill), trade-union locals of classroom teachers (displeased by the bill's lack of protection for classroom teachers) joined in a mighty protest against the Barden bill's discriminatory provisions.

What was the NEA position on the Barden bill? Amid all this controversy, the NEA wrung its hands, deplored the injection of sectarian feeling into the dispute, and glibly urged immediate action on Federal-aid legislation for *public* elementary and *public* secondary schools (*italics theirs*). This fancy footwork, calculated to dodge a responsible and forthright decision on the Barden bill, fooled only the naive and the uninitiated. It was easy to see that NEA strategists had decided to court Mr. Barden's support for any kind of a bill, figuring that the NEA position would be ably protected by the Senate-House conference committee to which the Thomas-Taft and Barden bills would ultimately be referred.

During the Barden Subcommittee's public hearings, opponents of the Barden bill frankly and plainly condemned its unfairness to Negro and nonpublic-school children, and proposed constructive suggestions for legislation which would remove this discrimination. The NEA did *not* testify. Hence, nobody on or off the Subcommittee could be quite sure how the NEA stood on the Barden bill, but circumstantial evidence certainly indicated that the Association's top officials were in full accord with NEA satellites who approved it. Dr. Ralph McDonald, Executive Secretary of the NEA's powerful Commission on Teacher Education and Professional Standards, testified that the Barden bill was "one of the best bills I have ever seen written" and that the injunction procedure against which Catholics vehemently protested was a "very ingenious and basically American device" to give any taxpayer the right to appeal to a Federal court if Federal funds were used for nonpublic-

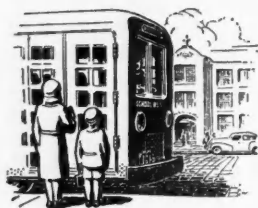
school children. Nobody said that Dr. McDonald did not represent the NEA's official position.

There is good reason to assume that the NEA might have saved the day for Federal aid by opposing in Committee the egregiously unfair provisions of the Barden measure. But it had its own game to play.

As opposition to the Barden bill mounted to the point where political experts pronounced it all but dead, the NEA shifted ground and attempted to save face at its Boston convention by refraining from giving official endorsement to any pending Federal-aid bill. Officially, the convention reiterated its aid-to-public-schools-only policy and urged prompt consideration by the Congress. Presumably, this parliamentary maneuver was intended to leave the NEA Legislative Commission free to negotiate within the restricted area of aid for public education, which might, of course, include furnishing auxiliary school services to nonpublic-school pupils as part of a State's public-education program.

Immediately after the convention, an impressive group of delegates descended upon Washington and soon the long, cavernous corridors of the House Office Building were echoing the NEA battle cry: "Action on Federal aid now!" Seeking support of key congressional leaders, members of the Legislative Commission accompanied by the newly elected NEA President, Dr. Andrew Holt, called upon Mr. McCormack and Mr. Lesinski for a definite commitment on the Federal-aid issue. The two Congressmen heard them out, talked about the so-called sectarian controversy, stressed the need for calm and

objective consideration of the nonpublic-school issue, and specifically proposed that NEA and NCWC representatives get together to iron out their differences. The NEA group agreed, and soon the first conference was held.



For two full days the conferees argued the whole Federal-aid problem. The NEA's main difficulties seemed to be technical, involving a practical administrative method to provide services for nonpublic-school students without giving a subsidy to the nonpublic school itself. The NCWC representatives agreed to work on this problem by searching for legal language which would unmistakably confine Federal aid for nonpublic pupils to the area of school services. The NEA representatives agreed that if a majority of the Labor and Education Committee were favorably disposed toward amendments to the Senate bill which would guarantee auxiliary services for all children, they *might* support the amended bill. That, we thought, was at least something to work on.

The Department of Education kept its end of the agreement. To sharpen the distinction between aid to the school and aid to the child, precise legal language was woven into the Senate bill, forbidding aid to sectarian schools but authorizing reimbursement to such schools for part of their actual expenses incurred in supplying public-welfare services. Efforts to work up any NEA

enthusiasm for the proposal were in vain. The NEA tactic had changed again.

This time the NEA strategists had put their faith in an intra-committee petition to force a committee meeting against the wishes of its chairman, Mr. Lesinski. The NEA figured that 13 signatures (13 representing a majority) on the petition would produce a committee meeting, quick approval of either the Barden or the Senate bill.

This high-handed procedure irked a number of key committee members who, under the leadership of their chairman, firmly believed that the education groups should exhaust every possibility of compromise before they asked the committee to settle their differences for them. In a dramatic move to put across this idea, Mr. Lesinski summoned his committee to meet informally with representatives of organizations which were directly involved in the school dispute. In his invitation Mr. Lesinski suggested that delegates of these groups stay in continuous session until they reached an agreement. This was his practical, down-to-earth suggestion for getting some action. The NEA publicly announced that it would send representatives with reluctance and misgivings.

After the first round-table conference resulting from Mr. Lesinski's invitation, a neutral party invited the main contenders to a "bargaining session" at a dinner meeting. The NEA proposed that the NCWC Department of Education approve immediate Federal aid for teachers' salaries and for public-school maintenance, with the understanding that some time later the question of auxiliary school services for all children might be considered in a separate proposal. A nice bargain! Once again we proposed our compromise: aid for public schools and services for all children. To this Mr. R. B. Marston, chief legislative representative for the NEA, replied openly and honestly that basic NEA policy would not permit endorsement of the use of public funds of any kind to furnish bus rides or nonreligious textbooks to nonpublic-school children. That was that!

The day following the "bargaining session," Congressman Sims of South Carolina announced at the opening of the second round-table discussion that he had the required 13 signatures on his petition, and that the committee, therefore, would meet in special session the following morning. That move, in effect, killed the round-table conferences and marked a dismal conclusion to Mr. Lesinski's attempt to adjust group differences in an intelligent and friendly way.

Mr. Sims' meeting never came off because of the absence of a quorum. Two of the signers of the petition did not show up for the meeting. The balance of the Committee stayed away, presumably because they thought the manner in which the meeting was called was a circumvention of normal committee procedure and that the end result would not be in the best interest of Federal aid or the nation's school children. Mr. Lesinski, however, did assure his full committee that he would keep on working to draft a bill on which there would be general agreement. The next move is up to the NEA.

There is no good reason why the NEA and the NCWC

Department of Education, in good faith and with honest zeal for the general welfare, should not be able to work out a satisfactory compromise bill which would more nearly equalize educational opportunities for public-school pupils and also in some measure protect the equity on nonpublic-school pupils. The formula for the compromise is easily found in Supreme Court decisions which have ruled that public funds for teachers' salaries and maintenance purposes must be restricted to public schools, but funds for public-welfare services like transportation to and from school, health services and the loan of non-religious textbooks may be used for both public and non-public-school students.

From the very beginning of the current dispute, the Department of Education has been willing to support this type of compromise. It is ready right now to endorse a bill which would earmark 98 per cent of the Federal appropriation for public schools exclusively, leaving two per cent available to furnish essential welfare services for the approximately three million nonpublic-school pupils in the United States. The NEA, however, still refuses to budge from its "all-or-nothing" position, and so, while its officials continue to demand congressional approval of a monopolistic theory of educational finance, underpaid classroom teachers in the poorer States go without their raises, and millions of children are deprived of decent schooling.

Anyone with an open eye and an open mind can see that the roadblock to Federal aid has two sides—at least.

The apostolate— of the square dance!

Donald G. Gwynn

TWO LEFT FEET have always been the bane of my life. Perhaps that is why it always seemed to me, back in the days when the joints were nimbler though the feet were gauche, that my invitation to the doomed and struggling-to-escape victim—"may I have this dance with you?"—was always a proffer of athletic exhaustion or of slow-motion stagnation. Either I worked self and partner into a lather or we got bogged down on an inch-long-and-wide treadmill oiled with molasses. I was never able—nor was anyone with me ever able—to float, glide, swoop or joom, or do any of the other graceful things which romance and tradition say are connected with the dance.

But perhaps it wasn't the left feet at all. As I look back on the glimmering days of youth, and remember that I could throw a ball with at least a semblance of rhythm and that I once won a bronze medal for anchoring a relay team into second place (there were two teams in the race), I tolerantly concede that perhaps I wasn't quite such an oaf after all. Perhaps it was the dance that was wrong, and not myself.

There were, I recall, two types of dances. One was for the more strenuous soul and body. There was a certain ground-covering ability required. Whether it was then called the "two-step" or something else, I have forgotten, but you did have to get around a bit. It took a good-sized dance floor to accommodate a dozen couples, because they needed lots of room to work in. This type of dance, I imagine, was the lineal progenitor of those gymnastic dancing feats which later became known as "jitterbugging." I believe that jitterbugging is now outmoded, too. "Jive" succeeded. What it may be called today, I don't know. I imagine, though, that we still have our dancing athletes.

The other type of dance was the lean-against-one-another-and-shuffle-your-feet type. Every couple looked like twin Stepin Fetchits, and fifty couples or more could find plenty of room on a floor twenty-by-twenty. If they were thin couples, perhaps seventy-five.

Today, the keen analyst of the dance will know that there is a third type of dance. This is neither the athletic feat nor the standing trance. It is the galvanic-twitch type, and consists of an elaborated game of follow the leader with a few spastic hip-contortions thrown in.

Now this myopic view of the dance may be due to sour grapes, the fruit of my own gracelessness. But I do believe that most of our dancing today shows a strange face—a face of utter joylessness. If there is one thing that dancing has always meant, it is joy. King David danced before the Arc, and it wasn't a woe-begone performance. Even the languages of the world have expressed joy in terms of the dance—a person's eye or heart dances with happiness, the sunbeams dance on the waves, and so on. But have you recently watched young Americans dancing? They look much like other young (and older, for that matter) Americans reading the comic books. Their faces express grim determination or vacuous apathy or empty boredom. Moralists used to be concerned that the dance was an occasion of sin, because it heated the passions. It begins to seem that if it is an occasion of sin at all, it is, at least here in the United States, an occasion of the sin of *apatheia*, the sin of stoical endurance or indifference, of being more or less animated zombies.

Although I may in my adolescence have suffered from two left feet, I do not (modestly, of course) believe that I now suffer from the possession of two left lobes in my brain. So I can see what is needed. I propose to found an organization to be called the National Association of Despisers of the Modern Dance and Recapturers of Joyfulness in Dancing (NADOMROJID for easy remembrance and reference). This association will have as its aim—but what am I saying? I will *not* found such an association; NADOMROJID will die within the brain of its conceiver (in the left lobe or in the right), because there is no need for NADOMROJID.

Something else is already sweeping the country and reinjecting the spirit of joyfulness into dancing. You have only to take a walk in many a large-city park; you have only to turn the dial to many a television program; and you will see the good, old-fashioned square dance unfettering the erstwhile languid limbs of the trance-dancers

and moderating the muscular exertions of the gymnastic gyrators. In fact, denizens of New York City had only to visit Fordham University's gymnasium during the sessions of the Summer School of Catholic Action to see groups of nuns being introduced into the delightful mysteries and contagious joy of the square dance.

Nuns? Catholic Action? In the same breath with dancing, square or otherwise? Well, remember David! Seriously, however, I do believe that the revival of the square dance in this country is one of the healthiest cultural portents for many a moon.

The square dance is a Catholic dance. First of all, it is communal and social. It says a hearty and happy no to the isolationism that will keep dancing partners walled off from all the others on the floor—save, of course, when two left feet like mine betray one into the collisions that evoke the automatic "Sorry" and the following muttered "Why don't they watch where they're going?" In the square dance you all dance, and you all dance together. The whole family dances, from youngster to grandparent, and all can dance about equally well, for all can dance with equal enjoyment.

I believe, too, that the square dance is a pretty large and easy answer to the problem of juvenile delinquency. If every parish hall in the United States could be thrown open tomorrow to square dances for the young people, I believe that pastors would be astonished and proprietors of dance-halls dumbfounded at the numbers of young people who would stream from the siren strains of hot or cold jazz to the Pied Piper attractions of the fiddle and "swing your partners!" The youngsters would come a-trouping all the more willingly and joyfully if the pastor or the curates or all of them together would join in the dance, if they aren't quite up to leading it.

I was talking recently to a young priest who was back from Hong Kong, where he had been a missionary for many years. One of the ingenious gambits in his apostolate has been to translate Chinese operas into English for the large non-Chinese-speaking population of Hong Kong. Little by little, he hopes to be able to have original operas replace the traditional Chinese works. When that day comes, he is going to make sure that some good, sound Christian doctrine impregnates the productions.

It seems a round-about way of bringing Christ to souls, doesn't it? It would be, of course, if it were the only or the main way. But while the direct apostolate of preaching, of the sacraments, of Mass goes on, those who are determined that Christ shall infiltrate into *all* the corners of life won't by-pass even such things as Chinese operas.

Maybe the square dance and its revival in the United States should not be by-passed, either. I wonder if parish priests in this country will take the square dance a great deal to heart, as a minor, to be sure, but still very practical and joyful apostolate? If they don't, I warn them—they will be getting a petition from me to join NADOMROJID.

(Because of his two left feet, Donald Gwynn prefers to remain unidentified, beyond the fact that he is an old-time contributor to AMERICA.)

About Jacob's ladder

Sister Julie

All over the world the name *Los Angeles* will remind anyone of Hollywood. And the memory is so blighting that hardly anyone knows that the name originally given to the mission which was to evolve into California's metropolis was "Nuestra Señora la Reina de Los Angeles de Portiuncula"! How many incongruities in words! Bethlehem, "house of bread," has become *bedlam*, madhouse; *Magdalen* has degenerated into *maudlin*; St. Audrey is the originator of *tawdry* things; St. John the Baptist has given his name to an apple, the genneting, which ripens in the season of his feast day; the formidable St. Michael, Prince of the Angels, has given his name to a daisy. In all these declensions, we see the pitifulness of man's tendency to diminished glory; there is nothing really perverse in any of them.

But *Los Angeles*! The angels? The most compassionate are perhaps ready to grant that apparently the angels do little trafficking in their city. Yet who can say for sure? Jacob's ladder was seen only once by bodily eyes. Undoubtedly the name is an incongruous one for the home of Hollywood, but there is a more grievous incongruity. Is it any exaggeration to say that the average Christian lacks a true sense of the meaning of the word "angel"? It sounds like heresy to say that the average Christian has not noticed the slow decline and fall of the angels. But it can hardly be denied that we have all but lost the splendor of truth about the angels. We think only of the *guardian* angels. We have reduced the nine choirs to one, even though the Mass unites us hourly to seraphim, cherubim, thrones, principalities, dominations, powers, virtues, archangels and guardians.

Considering only their relation to individual souls, we hardly think of the angels in their primary role of praise of the Blessed Trinity. There is probably more than one reason for this diminished glory of the angels; but something must be said of the gradual weakening and humanizing and even belittlement of the angelic personality as it is represented in art, especially the art of painting.

Yet, there are angels in art and literature sufficiently triumphant to reveal to men the power, beauty and charity of the spirits who, like us, are creatures and among whom we are destined to take our places in eternity.

Angels are spirits, and the artist's problem in embodying the idea of a spiritual person not composed of body and soul is all but insoluble. The increasing humanization of angels in art has reached a pitiful nadir in the Christmas-card angels which are likely to make us forget entirely the majesty of those glorious creatures who gladly accept from God the office of elder brothers to His children on earth.

The Italian Renaissance painters created angels of surpassing beauty and grace; but their emphasis on mildness rather than strength, on beauty rather than power,

LITERATURE AND ARTS

on appurtenances rather than character, has resulted in portrayals that tend to obscure the true concept of the angelic nature. We are no longer shocked by cute angels playing ball with holly berries or, in the best domestic style, washing the clothes of the Babe of Bethlehem. You may have seen one impudent angel cradled in the crescent moon, hair in curlers, with an alarm-clock and a halo hanging from the crescent's horns! The cute angels are not the nadir; one has seen also raffish and rakish angels, forming a Hollywoodish and all but tipsy chorus.

Among modern artists whose angels restore the primitive splendor is Lauren Ford. Besides the angels who float like ballerinas through her two books for children, the Connecticut artist has painted a guardian angel whose beauty is unique. The problem of *embodying spirit* has here been mastered with startling originality: Lauren Ford has painted a bodiless angel. Along a tree-bordered forest path, bathed in golden light, the majestic guardian walks behind a little girl who is unaware of his presence and preoccupied with her own thoughts. The angel's form, distinctly outlined, is transparent, and the green and golden lights of the forest pattern the classic folds of what at first glance seems to be the angel's robe. Compared to the figure of the child, that of the angel is almost colossal. The facial expression and the posture, the hands outstretched protectingly, are suggestive of gentle power.

Without the graceful elegance of Botticelli and the rich magnificence of Gozzoli, Lauren Ford's guardian angel, in a setting of unique simplicity that suggests the sacramentalizing quality of natural beauty, recalls the opulence of detail seen in the Gozzoli paintings in the Medici Chapel. There the loveliness of the groups of angels shares the interest with a landscape of charm and color accented by the slenderest of pointing cypresses, with grace notes of blossoming flowers and birds of multi-colored plumage. Lauren Ford's landscape is of Connecticut's rural loveliness all compact. Here is a New England woodland, home of deer and squirrels, rabbits and birds.

For the restoration to the angels of the strength, dignity, majesty and radiance which belong to their nature, there is inspiration in Lauren Ford's "Guardian Angel," in the angels of two great German art schools, Beuron and Maria Laach; in the murals of the ancient basilicas of Monreale and Ravenna, in the sculptured angels of medieval cathedrals and in the superb Beuronese angels to be seen in the Abbey Church, Collegeville, Minnesota.

The restoration can be aided also by the Scriptural testimony of angels and by the word-pictures of Dante and C. S. Lewis.

Chiefly through words suggesting light, radiance and splendor, Dante creates impressions of powerful yet delicate beauty; and his treatment is the more effective because he suggests the powerlessness of the human mind to record the tremendous experience of coming face to face with even the veiled radiance of eternity. As he ascends the Mountain of Purgatory, he is sped from terrace to terrace by the angel guardian of each. With the ascent, the radiance of the guardians increases. Dazzled by the brightness, Dante is unable to see the faces of those who minister to him on his arduous way; yet, he is intensely aware of their splendor, peace and love, and intensely vivified by contact with them.

Neither art nor literature has given us more challenging representations of angels than are to be found in C. S. Lewis' prose fantasies, *Out of the Silent Planet*, *Peregrina* and *This Hideous Strength*. The Oxford Don is both Dantesque and Miltonic in the scope of his imagination, and in the brilliance and power with which he makes plausible and absorbing the extremely fantastic fiction of visits to other planets.

Lewis accepts the tradition, held by some of the Fathers of the Church, that every country, every geographical division of the globe, every part of the universe is ruled by one of the Principalities. According to his "mythology," the angelic ruler of a planet is called "Oyarsa," and of these great archons the Olympian divinities are distorted and corrupted shadows. Beautiful and significant are Lewis' descriptions of the Oyeresu of the planets Mars and Venus (you will recognize the plural of *Oyarsa* if you haven't forgotten Lewis' interest in philology). The hero, Ransom, attempts to describe the coming of the angelic ruler of Mars as witnessed by himself:

Every visible creature in the grove had risen to its feet and was standing, more hushed than ever with its head bowed; and Ransom saw (if it could be called seeing) that Oyarsa was coming up between the long lines of sculptured stones. Partly he knew it from the faces of the Malacandrians [Lewis' name for Mars is Malacandra] as their Lord passed them; partly he saw—he could not deny that he saw—Oyarsa himself. . . . The merest whisper of light—no, less than that, the smallest diminution of shadow—was traveling along the uneven surface of the ground-weed; or rather some difference in the look of the ground, too slight to be named in the language of the five senses, moved slowly towards him. Like a radiance spreading over a room full of people, like an infinitesimal coolness on a sultry day, like a passing memory of some long-forgotten sound or scent, like all that is stillest and smallest and most hard to seize in nature, Oyarsa passed between his subjects and drew near and came to rest, not ten yards away from Ransom.

In this, surely, there is some similarity to Lauren Ford's "Guardian Angel," also a moving lightsomeness, a walking splendor (to be seen always by the eye of faith, by the side of every human being, protecting and guiding and loving). Lewis' angels make us wonder whether the Christmas star might not have been an angel, a moving

lightsomeness, a splendor walking the fields of the sky as Lauren Ford's angel walks the paths of a Connecticut woodland.

In another passage Lewis' visualization of the angelic princes is rather awesome (you remember, perhaps, that the prophet Daniel fell on his face at the appearance of the "man" Gabriel and "fainted away and retained no strength"). Lewis describes the Oyeresu of Mars and Venus as majestic human figures:

The faces surprised him very much. Nothing less like the "angel" of popular art could well be imagined. The rich variety, the hint of undeveloped possibilities, which make the interest of human faces, were entirely absent. The single changeless expression—so clear it hurt and dazzled him—was stamped on each, and there was nothing else there at all. . . . What this one thing was he could not be certain. He concluded in the end it was charity.

The grandeur of Lewis' angels is sometimes almost repellent because we are too feeble for it. We have been led to think of angels as rueful, helpless children, frolicking in heaven's fields (even longing like the Littlest Angel—ultimate angelic heresy—for the bondage of earth).

It is the majesty and grandeur, rather than the grace and beauty, of angels which needs to be stressed. There is nothing puerile about Chesterton's visualization of the choirs in one of his happiest shorter poems, *The Bell Ringers*, where he speaks of

Titans whose wings are a glory of eyes,
Crowned constellations by twelves and by sevens,
Domed dominations more old than the heavens,
Virtues that thunder and thrones that endure . . .

The same sense of the grandeur of the angelic choirs is expressed by Father Donohoe in his superb poem, *Exile in the Stars*. The passage daringly suggests the nature of the angelic choirs by giving them names expressive of their functions:

Come let us praise of the elder creation
Terrible brothers before us in birth;
Unmeasured presences, love without passion,
Clockless endurances, effortless truth;
Thurifers and Intuitions,
Monstrances, Plenipotentiaries,
Principalities, Dominations,
Faculties, Captains, and Emissaries.

Perhaps the most interesting angel in literature is Claudel's guardian angel in *The Satin Slipper*. A person of the drama, the heroine's compassionate and witty teacher, he appears once in the "costume of the period, sword at side," and again in the "form of one of those (Japanese) guards in somber armor that may be seen at Nara." But we are more interested in what he says than in his appearance. Claudel has given this angel some of the most striking lines in literature.

It would seem that we may find in literature a corrective for the weakening and falsification of the angelic nature which is an almost inevitable effect of the attempt to embody spirit. The majestic ministering spirits (would it not be fitting to garb them as deacons?), as Claudel, Lewis and Dante conceive them, are the angels who sing the Christmas Gloria, our "terrible brothers."

Sin, sex and segregation

KILLERS OF THE DREAM

By Lillian Smith. Norton. 256p. \$3

Lillian Smith's novel, *Strange Fruit*, was banned in some States for its frankness in treating the "intimate" side of race relations. This, her second book, is not a novel, but an essay on the emotional and psychological roots of our Southern color bar. It is brilliant, easy writing; even more frank, and so not for sensitive readers.

Miss Smith is passionately right on many things. As an intelligent human being, she sees the inhumanity of the white-supremacy philosophy, the hypocrisy and callousness of its pontifical exponents, even when they decorate themselves with the title of "liberals." As a Southerner, she has no patience with Northerners who would scorn the South and absolve themselves from all complicity in its moral compromises. Feeling guilty, she says, the North has had to continue its criticism of the South in order to justify itself, and observes:

The North and South were not a right and wrong cause fighting each other but two bad consciences, each covering up its guilt and its greed, each insisting on its right to sin in its own way, each having economic and religious and psychological reasons for doing so.

Desperately aware of the toll that blind acceptance of the segregation notion has taken of both races in social waste and misery, she asks:

How can one idea like segregation become so hypnotic a thing that it binds a whole people together, good, bad, strong, weak, ignorant and learners, sensitive, obtuse, psychotic and sane, making them one as only a common worship or a deeply shared fear can do? Why has the word taken on the terrors of taboo and the sanctity of religion? . . . Why is it so sacred that the church has let it eat the heart out of religion? Why will not Christian ministers—with the exception of a valiant handful—preach against it? Why is it that newspaper editors will not write editorials opposing it? The answer surely is worth searching for.

The answer, in great measure, she reads in her own personal experience, going back even to the subtle impressions of earliest childhood. Her deepest impressions for good or evil seem to have been those of religion. In religion, as she knew it, a chasm yawned between its profession of tenderness and brotherhood and its shameless connivances with gross injustice and inhumanity.

The God Lillian Smith knew was the God of the rigidly evangelical church. Revival meetings graced the notion of the Unpardonable Sin in children's

hearts. "As the years passed, God became the mighty protagonist of ambivalence, though we had not heard the word." The rigid image of the predestinary Calvinist God was linked in emotional impressions with a rigid teaching on racial patterns.

The South has its share of tight-lipped, tight-hearted people who rigorously follow a tight little road-map on their journey via Dixie to heaven . . . Like Calvin, from whom so many of our southern precepts came, they bent every little wire in childhood and pinched it to a predestined shape.

Deeply disturbed over the existing "confusion of liberals," she closes with a noble assertion of personal and social values, although she lacks, apparently, any coherent philosophy upon which to ground them. Her hymn to the glories of science sounds rather pathetic in these atomic days, especially as the best science can do is to register the extent and nature of social abuses, but can offer little or nothing as to what is ultimately to be done about them.

Much of great human value in Miss Smith's portrayal of the sin-sex-segregation relationship would be enhanced if she would take time to inform herself thoroughly on the position of the Catholic Church as to the ideal of matrimony, of which Saint Paul, whom she labels "misogynist," was the glorifier, not the enemy. If she ever studies the Church's concept of the real function of sex and the scope of woman's personal and social vocation, she will be better able to form a constructive idea of a genuinely interracial society. She still conceives it largely in terms of escape from a Calvinistic nightmare.

Miss Smith pays well-deserved tribute to the men and women of the South who are hopeful of creative understanding and justice even in our day, and are working not against their religious convictions, but from these convictions as the source of their highest and most effective inspiration. Though Russia once looked to her like some sign of hope, she makes plain that it is no longer, and draws a clear and needed distinction between a liberal and a communistic program.

Like a colt that has been roughly beaten over the head, Miss Smith shies away from anyone who would slip over her conscience the bridle of the fear of sin. Sin was preached to her not as Christ Our Lord preached it, but as the evangelical clergymen of her youth interpreted it, and used it as a club with which to beat down normal human affections and normal human relationships. If sin, however, is to be ignored, why then is segregation or anything else a sin? She abhors injustice and desperately craves charity. Yet how may injustice be condemned unless it is a

BOOKS

sin, not merely a scientific disorder? How may you have charity, unless there be repentance and self-accusation? Her accusation is voided if severed from the only law that would give it effective meaning.

A timorous clergyman once remarked to the reviewer that to speak of race relations in the South is to "play with dynamite." Lillian Smith's *Killers of the Dream* is "dynamite," in the form of an emotionally charged indictment and warning, not of a program of sober social action. The shake-up it affords is anything but pleasant. Better, however, to have some ground shaken up now, while it is still time to reach an American and a Christian solution, than to leave our country open to the whole world's justified reproaches.

JOHN LaFARGE

From Moses to Truman

WESTERN POLITICAL HERITAGE

By William Y. Elliott and Neil A. McDonald. Prentice-Hall. 1027p. \$9

Judging from the spate of books on political thought, this field is experiencing a true renaissance. Opinions obviously differ, however, about the best way of plunging college students into the riches of Western writers.

The trend is definitely away from secondary writings like Sabine's *History of Political Thought*. At the opposite extreme are many new editions of the writings of individual authors—Aristotle, St. Thomas, Locke, Burke and Jefferson, for example. In between are books of selections. Some, like Foster's *Plato to Machiavelli*, take up eight or nine writers intensively. Others, like Einstein's *Man and the State*, include excerpts from scores of authors belonging to the modern period only.

Western Political Heritage belongs in the category of books of selections. This "one-volume library" covers the long course of political thought from Moses to Truman and Pius XII. Following a chronological order, it is divided into fifteen chapters. For each, the authors have supplied a longish essay of their own, plus a short background explanation of the readings. The selections themselves are printed on two-column pages. The eighteen accorded to St. Thomas Aquinas embrace his underlying principles of law. As Mr. Elliott makes clear in his Introduction, the theme of the book is the evolution of constitutional and hence limited government.

Mr. Elliott of Harvard has contributed the essays dealing with the ancient and modern periods. Mr. McDonald of Rutgers has written the three essays on the early Christian, the medieval and the Reformation periods. The competence of both scholars is plainly evident.

Mr. McDonald deserves credit for his sympathetic and understanding treatment of the first sixteen centuries of the Christian era. Unlike most political writers, he is alive to the unique Christian features in our political heritage: the ideas of human equality, of the dignity of the individual moral personality, of the natural moral law as a check on state absolutism (though he does not sufficiently distinguish the Christian from the Stoic concept of natural law) and of the way in which the Church, as an institution, provided a counter-weight to unlimited secular government.

Over so broad a field, of course, a critical reader will find subjects on which he will disagree with the authors. To take one important issue, Mr. McDonald does not seem to this reviewer to have grasped fully the great difference between the Catholic and Protestant concepts of the principle of government by consent. In fact, he never really brings out the way in which the theory of government by consent achieved ascendancy in the later Middle Ages. For some reason Suarez is completely passed over.

Now Suarez was the culmination of a great tradition. This tradition stressed two phases of the origin of the moral authority of rulers. One was the natural sociality of man—the moral necessity of membership in civil society as a means of promoting the common good. The other was the theory of government by consent—the freedom of man to choose or at least to consent to be ruled by any particular ruler under specific terms looking to the achievement of the common good.

The Protestant version of the consent-theory has never provided sufficiently for man's innate sociality. It has made the state, like the church, too much a matter of convention. It is therefore too individualistic. John Locke, instead of being the true bearer of the medieval principles of sociality and consent, vitiated what he took from Hooker, who was more faithful to the scholastics.

Locke, in fact, ruined the natural-law basis of political society by making it appear that "the state of nature" was man's natural, i.e., morally proper, condition. This is pointed out in an essay in *The Great Books* (Devin-Adair, 1949). To see that our Founding Fathers did not derive their idea of natural law from Locke—as the academic myth would have it—all one has

to do is read him and then read James Wilson's essay on "The Law of Nature."

The great tragedy of our Western political heritage is that Locke's individualistic concept of natural law seeped into American jurisprudence at the time of Justices Field and Brewer. They inhaled it from the economic climate of their day. Later American jurists have rightly rejected this perverted concept of natural law, with its overstress on the "sanctity" of private property, but they have wrongly "thrown out the baby with the bath."

Western Political Heritage is a truly monumental work, the most ambitious one-volume collection of political writings yet to appear. This reviewer, however, much as he appreciates the scholarship that went into it, cannot quite shake off the feeling that the authors, in attempting to carry the thread of political wisdom through more than three millennia, have let it get entangled at times.

ROBERT C. HARTNETT

Wagon-trains on the move

THE WAY WEST

By A. B. Guthrie Jr. Sloane. 340p. \$3.50

The Big Sky, which was Mr. Guthrie's previous novel about the West, was superb reading and as fine a re-creation as we have seen of the West of the "mountain men," the trappers and trailmakers of the westward expansion of the United States. *The Way West* is an even better novel in many ways, and its evocation of the time, a few years after the period covered in the earlier novel, is as sound and sure as its predecessor's.

The Way West is the story of one of the many wagon trains that set out from the Mississippi River settlements to colonize the Oregon Territory, the story of American men and women who moved westward not only because of a restless desire for more and better land to settle on and grow on, a new frontier for adventure; but also because of an almost instinctive patriotic dream of empire, of ocean-to-ocean possession of the continental lands of a world yet young and new and growing.

These, at least, were the motives that impelled Lije Evans to take his wife, Rebecca, and their seventeen-year-old son from the "old place" he had farmed for nigh on twenty years near Independence, Missouri; and, packing all his possessions into two wagons, to join the wagon-train organized by the forceful Irvine Tatlock. With Evans went his friend and neighbor, Dick Summers, who had been one of the "mountain men," and whose knowledge of the trailways along rivers, over mountains, across deserts, among Indian tribes, was

all gathered from his youthful years of wandering the virgin forests and plains of the wide lands west to the Pacific. There were folk of all kind and of all degree in that train: Charlie and Judith Fairman, hoping to find in Oregon a better air for their tubercular son, Tod, who died on the way of a rattlesnake bite; Curtin Mack and his difficult wife, Amanda, the richest of the venturers; Henry McBee, a shiftless toady, with his brood of children, among whom is the pretty girl, Mercy, who marries Evans' son; Weatherby, the itinerant preacher; and others, all human in their frailties and virtues, their strength and weaknesses.

But the significance and interest of this novel is chiefly achieved by the author's exceptional skill with dialog and description. The dialog is natural and pointed, and serves always to develop, in revealing flashes, the varying characteristics of the people and to move them forward to their destiny. A subtle and discriminating choice of detail paints scenes of grandeur and desolation, of bleakness and of beauty with a rare economy. For instance, in a scant two pages, (214, 215), the desperate drive across forty miles of desert is told with an excitement that makes the reader breathless. The author has set himself to tell a story of a movement, and it is no little praise to say that his story moves, relentlessly but with continually varying incident that carries the reader along with the people riding or walking beside their wagons.

The Way West will make a superb motion picture if the film producer will follow the story exactly as it is told, without enlarging any of its incidents or roles. For the reader, meantime, it is first-class fare and can be recommended to all.

R. F. GRADY

THE ATLANTIC PACT

By Halford L. Hoskins. Public Affairs Press. 68p. \$2.50

The United States has now ratified the Atlantic Pact and the House of Representatives has concurred in the stupendous appropriation necessary to implement it. We must now take serious thought of the obligations we have taken upon ourselves under the new treaty.

Mr. Hoskins, in his scholarly treatment of the new, mutual-assistance program, asks questions as to the nature of those obligations. When these same questions were asked in Congress, they materially delayed the ratification of the Pact. Unlike many of our authorities on foreign relations, Mr. Hoskins has not merely propounded the questions, he has also in many cases supplied the answers, based on his broad

experience as consultant on territorial matters in the State Department.

To those who refer to the Atlantic Pact as constituting a drastic change in our foreign policy, Mr. Hoskins recalls the treaties of the past: the Monroe Doctrine, the Kellogg Pact, the Rio Pact, the Act of Chapultepec, the Truman Plan, the Marshall Plan and the Brussels Treaty. These, of course, did not all constitute treaties in the technical sense of the term. Mr. Hoskins cites these agreements to prove that the Atlantic Pact is no basic departure from our traditional foreign policy.

In reply to those who claim that the Pact violates the spirit as well as the letter of the United Nations Charter, Mr. Hoskins refers for his answer to articles 51 through 54 of the Charter, which specifically provide for regional pacts. He also sets out in an appendix the full text of those articles.

On the matter of our obligation to assist with force any member nation claiming to be in danger of an attack against its territory, Mr. Hoskins likewise answers by setting out the exact language of the Pact. His readers will thus learn that by signing the Pact we obligated ourselves "(7) To consider an armed attack on the territory of any of the parties in Europe, North America, Algeria in North Africa, or on

European occupation forces, or island possessions, or vessels or aircraft of Allied members within the Treaty area as an attack on them all (Article 5); and in consequence, "(8) To take such individual and collective action, including the use of armed force, as each party deems necessary to restore and maintain the security of the North Atlantic Area."

That there is a parallel to the Pact in the Soviet Alliance System is made clear by the author when listing the numerous alliances entered into by the Soviet Government between 1942 and 1949.

The unanswered questions that are posed but not fully answered by the author constitute a challenge that thus far has not been adequately met. An example has to do with the inclusion as signatories to the Pact of states (such as Italy) which are not members of the United Nations. Likewise, the acceptance as a signatory of Portugal but not Spain is puzzling. Another question raised in the mind of the reader is whether the greatest armament race in world history is about to get under way.

Mr. Hoskins has made a valuable contribution to the field of study of the postwar world in which we live.

To those who have long looked at the

Atlantic and Pacific shores as the first line of defense of our homeland, Mr. Hoskins suggests that they raise their sights to new and distant boundaries and prepare to accept with their fellow members in the Pact the grave responsibilities for which they have there contracted.

LUCY MCWILLIAMS

MORNING FACES

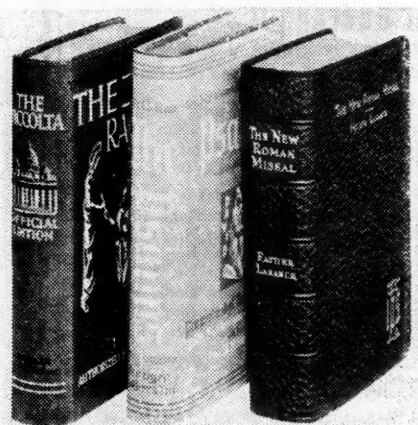
By John Mason Brown. Whittlesey House. 187p. \$2.50.

Ordinarily, there is no temptation to turn a book review into a family affair, but these parents-and-children essays of John Mason Brown's are something for families to share and savor and talk about. My husband got his hands on the book first, and after a few chapters I was admonished thus: "Don't give this one away, please. It's for reading and reading again. Talk about insights—listen!"

I listened. We laughed over the telephone conversations of the Brown boys, the tortures of the quiz stage when adult ignorance of scientific and statistical facts is demonstrated with humiliating clarity. We shared appreciatively the birthday party, the story hour and the hazards of bringing together the children of oldest and closest friends.

BENZIGER BROTHERS, Inc.

Prayer Books



Complete collection of Indulged prayers.
The Psalms arranged for prayer use.

A complete daily Missal in Latin and English. Ordinary of the Mass printed in red and black.

THREE FUNDAMENTAL PRAYERBOOKS

THE RACCOLTA. The official Indulged Prayers of the Church. Prayers and devotions for every occasion, including ejaculations, Litanies, novenas. 700 pages, 4 1/2 x 7. Printed in red and black. Im. Lea. \$4.25.

THE PSALMS. The entire 150 Psalms and the Canticles, in Latin and English, according to the new version. With commentaries, arranged for use as a prayerbook. 450 pages, 4 3/4 x 7. Im. Lea. \$4.25.

THE NEW ROMAN MISSAL. By Father Lasance. A complete Missal for every day of the year in Latin and English. With supplement of Masses for the United States and for special devotion. 1344 pages, 3 1/2 x 6. Im. Lea. \$5. Lea. \$7.75. Mor. \$10.

MY PRAYER BOOK. By Father Lasance. The most popular prayer book in English. For the entire family. 202 pages, 4 x 5 1/4. Red edges \$3.25. Gold edges \$4. Lea. \$5.

THE CATHOLIC GIRL'S GUIDE. By Father Lasance. A complete prayer book with all essential devotions. Also includes practical counsels and reflections for teen-age girls. 680 pages, 3 3/4 x 5 1/2. Red edges, \$3.25. Gold edges \$4. Lea. \$5.

THE YOUNG MAN'S GUIDE. By Father Lasance. A virile book for American youth. Sound counsels together with a complete prayer book. 782 pages, 3 1/2 x 4 1/2. Red edges \$3.50. Gold edges \$4.50. Lea. \$5.50.

BENZIGER BROTHERS, Inc.

Printers to the Holy Apostolic See and the Sacred Congregation of Rites

26-28 Park Place, New York 7, N. Y.

BOSTON

CHICAGO

CINCINNATI

SAN FRANCISCO

We compared notes on the mixed blessings involved in taking the young to the theatre and to museums. With charm and grace, Mr. Brown makes his experiences lead to an axiomatic conclusion: there is a strong possibility that children will derive some pleasure from such excursions, but count it miraculous if their pleasure bears any relation to your own objectives.

Not long ago, I read an essay of Mr. Brown's on the pain of writing—and I believe him completely. However, the payoff must be pure pleasure when he realizes the joy and satisfaction he brings to his readers. First, there is his direct, uncluttered prose, with a cadence that makes reading aloud a delight both to reader and listener. Then there is the consolation, for some readers at least, that the familiar essay has not vanished entirely

from the literary scene. Not for nothing is John Mason Brown an admirer of Elia—and there is an advantage in writing about something much more substantial than dream children. Finally, and most important of all, he performs a wonderful service for other parents of boys—he gives them words with which to cloak their deepest thoughts. He helps them to bring out into the light of day their awareness of the humor, the bafflement, the exasperation and the poignancy that a child can generate in a parent's soul.

It is in capturing the poignant quality that Mr. Brown is most successful. Embarrassed as we are by the sentimental, it has become the fashion to talk about children with detached amusement, using laughter as a shield lest any of our natural human emotions be exposed. *Morning Faces* abounds in

humor, but its author makes no pretense of detachment. With honesty and delicacy he acknowledges for our sharing his heartfelt delight in his sons. He indicates something of his perception, something of the depths underlying his keen paternal observations: "In many ways youth has more to teach its parents than to learn from them. The real savages are the old, not the young. Much of what the young learn from their elders they acquire at their peril. The world's tragedy is that it must be grown up; in other words, that it must be run by men who, though they know much, have forgotten what they were in their youth."

Go elsewhere for books on child care; let someone else help you discover the feathery line between over-protection and insecurity—but do let John Mason Brown coach you in the art of enjoying a boy.
MARY STACK MCNIFF

Now Complete!

The Liturgical Year

Dom Prosper Gueranger

15 VOLUMES

THE reprinting of THE LITURGICAL YEAR is now complete, with all 15 volumes available. Starting with the Advent season (Volume I), the series covers the entire Church year to the last Sunday after Pentecost. Here is the title of each volume:

- | | |
|------------------------------|-----------------------------------|
| 1. Advent | 9. Paschal Time Book III |
| 2. Christmas Book I | 10. Time After Pentecost Book I |
| 3. Christmas Book II | 11. Time After Pentecost Book II |
| 4. Septuagesima | 12. Time After Pentecost Book III |
| 5. Lent | 13. Time After Pentecost Book IV |
| 6. Passiontide and Holy Week | 14. Time After Pentecost Book V |
| 7. Paschal Time Book I | 15. Time After Pentecost Book VI |
| 8. Paschal Time Book II | |
- \$4.00 per volume

• The present series has survived the passing of the years because of its intrinsic worth. It has merited for itself a permanent place among the classics of Catholic spiritual writings.—*Catholic Book Club Newsletter*.

• These volumes, which comprise all the loveliest and least known proses, hymns, antiphons and prayers from all sources—from the Mozarabic ritual, from the Cluny Missal, from the Salisbury (or Sarum) primer, from the Paris breviaries, from the work of the great Victorines, Adam, Richard and Hugh, are an unprecedented feast.—*Commonweal*.

• Dom Gueranger focuses the learning of centuries upon the liturgy for each day. He draws upon the treasure house of the Sacred Scriptures, history, biography, works of the Fathers, poetry and the liturgy itself to accomplish his purpose. The result is a work of devotion and learning that is a classic in its field.—*The Tablet*.

• Read this work once each year and you cannot help but form in yourself a truly Catholic mind.—*The Michigan Catholic*.

Available separately or in sets — \$4.00 per volume.

At your bookstore or from

THE NEWMAN PRESS

CATHOLIC PUBLISHERS

WESTMINSTER, MD.

THE WILLOW CABIN

By Pamela Frankau. Harcourt, Brace. 341p. \$3

This novel tells of the love of a gifted young English actress, Caroline Seward, for Michael Knowle, successful middle-aged surgeon who is separated from his wife. It is, however, more than just another story of illicit love or even "an unforgettable love story," as its jacket describes it. The affair between Michael and Caro is recognized by the reader and by many of the characters in the story as a flouting of moral laws. The center of the story, it is far from being the whole story; it is like a Roman candle from which flies off a myriad of brilliant sparks all attracting the beholder at the same time.

For one thing, there is the sensitive, three-dimensional presentation of the characters—Caroline, herself, whom we understand and pity without approving; her friend Joan; Jay Brookfield, the cynical playwright; his brother Dennis who loves Caroline; Vera, his secretary; Michael's elderly sister Dorothy. Miss Frankau makes each of these share with the reader his private thoughts about Michael and his estranged wife, Mercedes. We meet Mercedes only at the end of the book when Caroline meets her for the first time, after Michael's death. It is only then that we really know her or Michael. Until then the suspense is marvelously maintained, for each of the other characters has had a different theory about her and her relationship with Michael, each interpreting it according to his own lights and his own personality. Only in the end does the reader learn the whole truth.

The title is taken from a line in *Twelfth Night* in which Viola protests that were she in love she would make a

New Windeatt Book

THE MAN ON FIRE

THE STORY OF ST. PAUL

by MARY FABYAN WINDEATT

This is the story of one of the greatest men that ever lived—Saul of Tarsus, who became the Apostle Paul. There is in all of us the human qualities that were Paul's. The author reveals how Paul overcame them, overcame himself, and how this way of life can inspire us in this modern age. Although written for the upper grades and high-school level, adult readers will find this book hard to lay down once they have begun to read it. Strongly illustrated by Paul A. Grout. 193 pages. Price \$2.50.

To be published in November

More Windeatt Books

MY NAME IS THOMAS

The story of St. Thomas Aquinas
Price \$1.25

LITTLE QUEEN

The story of the Little Flower
of Jesus
Price \$2.00

LITTLE SISTER

Blessed Imelda, Patroness of
First Communicants
Price \$1.50

THE CHILDREN OF FATIMA

Our Lady's appearances at
Fatima
Price \$2.00

THE PARISH PRIEST OF ARS

St. John Vianney, Cure of Ars
Price \$2.00

DAVID and HIS SONGS

King David and the Psalms
Price \$2.00

Order from your bookstore or

THE GRAIL PUBLICATIONS
Room One St. Meinrad, Indiana

willow cabin at the loved one's gate and dwell there. That was the kind of woman Caroline was—willing to sacrifice her own career in an unselfish if misdirected devotion worthy of a nobler object. She is contrasted with another type of woman—independent, impatient of entanglements, learning at last the profound truth: "There is only the illusion of company; there is only God and oneself."

There are entertaining passages in which the American reader sees Boston, New York, California through the eyes of a British visitor. The brief scenes in London during the blitz are intensely real and moving, and the author's own first-hand experiences must have provided the material for the A. T. S. episodes, some bitter, some uproarious, as Caroline dons an Army uniform in wartime.

Miss Frankau has an admirable facility in writing dialog—hers is always smooth, believable, frequently witty. On the whole, *The Willow Cabin* is several levels above the average popular novel in beauty of style, delicacy of perception, depth of thought. Almost any adult reader will find himself pleasantly captivated by it.

MARY BURKE HOWE

From the Editor's shelf

THE DEVIL IN MASSACHUSETTS, by Marion L. Starkey (Knopf. \$3.50). In this book the author does not attempt to present a complete picture of witchcraft in New England, but only the strange aberration which seized the little village of Salem in 1692, and which developed into the first and last real witch purge in America. It began with the antics and accusations of a group of immature girls but blazed so rapidly that scarcely anyone in the neighborhood was safe. A blameless life was insufficient testimony of innocence, and denial no proof at all. In the opinion of the reviewer, Joseph R. Frese, the author has wisely selected only a few names and hinged the story around them, creating a well-proportioned, interestingly readable book.

THE CANNIBAL HEART, by Margaret Millar (Random House, \$2.50), is another exploration of abnormal psychology, which starts off as quietly as a summer storm and builds up with cumulative suspense—the absorbing if unpleasant story of a soul so warped by experience that its only refuge is a malign attempt to spread tragedy to others. Mrs. Westlake is the spiritual Typhoid Mary, and the easily corrupted victims are the Banner family. Reviewer Walter O'Hearn sees in the author's psychiatric symbolism a quite powerful sermon on irresponsibility.

It Sounds Ridiculous BUT

if you plan to give a

KNOX LATIN-ENGLISH

MISSAL

for Christmas

you would be wise to order it now. We shall do our very best to keep it in stock, naturally, but if orders go on piling up as they are doing at present, we can see danger ahead. The trouble is that we were right when we said it had only to be seen to be loved. . . .

In case you forget, this is that Daily Missal in which all Scripture translation is in the Knox version, all the rest also newly and magnificently translated: it's the most complete Latin-English Daily Missal there is, and the only one printed *throughout* in red and black. It has the Ordinary of the Mass three times: for High Mass, Low Mass and Masses for the Dead. And with all that, it is exceptionally slim for a daily Missal. Each copy, whatever the binding, comes in an individual box with liturgical decorations. All four bindings are good leather (and we do mean *leather*, not that stuff they make so many of our shoes out of): red edges, \$10; gold edges, gold stamping, \$12; morocco, leather lined, \$15 (this is our favorite); and wear-forever sealskin, \$25. Your bookseller can, we hope, show you all four bindings. If he hasn't got them, let Agatha MacGill know, and she will reason with him.

Remember: This ad is fair warning! If you wait too long and can't get the binding you want or—horrors!—can't get one at all, you can't blame us.

Order from your bookstore or from us.

SHEED & WARD
NEW YORK 3

WELLS FARGO, by *Edward Hungerford* (Random House, \$3.75). Most people are today not too clear on the exact role played by Wells Fargo in advancing the frontier. To readers of this book, there will no longer be any mystery, for it contains a wealth of informative facts about the express company which was originally formed to carry gold from the California mining fields to the Mint, and developed into a far-flung system for delivering the mails. However, says reviewer *William N. Bischoff*, the author has failed to vitalize the human-interest incidents of his topic. As a segment of business his-

tory the book is also unsatisfactory, for the account is not adequate and the documentation is sketchy.

PEMBERLEY SHADES, by *D. A. Bonavia-Hunt* (Dutton \$3), is a twentieth-century sequel to *Pride and Prejudice*. The book opens three years after the close of Jane Austen's classic, and is a continuation of the lives of Elizabeth Bennet and Darcy, Lady Catherine de Bourgh, Georgiana, Mr. Collins and many other old favorites. Most of the action of the story centers around the appointing of a new vicar for the Pemberley living; and the events of the

period are lively and absorbing. Reviewer *Fortunata Caliri* believes that, all considered, Miss Bonavia-Hunt has been eminently successful in creating the Austen mood and manner with her subtle and intricate probing of human motives and her fidelity to the portrayal of everyday happenings.

PARSON AUSTEN'S DAUGHTER, by *Helen Ashton* (Dodd, Mead, \$3), is a fictional biography of Jane Austen, written in an effort to place the famous author within the social, geographical and historical background so neglected in her domestic novels. The long years of the war between the French and English in the early nineteenth century and the parts played in the Napoleonic wars by Jane Austen's brothers are presented in lengthy detail. Reviewer *Lydia Giglio* finds, however, that while the work illuminates her life and times and is informative as a biography, it disappoints as a novel, both in its characterizations and construction.

The fourteenth published *Aquinas Lecture*; uniform gold stamped titling and case binding; all lectures available; \$1.50.

St. Thomas and *The World State*

by Robert M. Hutchins

Catholic thinkers, Chancellor Robert M. Hutchins avers, have traditionally upheld the unity of the people of the world, but some of them have produced an apparent contradiction by upholding, at the same time, the sovereignty of individual states. Dr. Hutchins offers here a timely analysis of that problem in the light of the perennial philosophy of St. Thomas Aquinas.

MARQUETTE UNIVERSITY PRESS
1131 W. Wisconsin Avenue Milwaukee 3, Wis.



Christian Christmas Cards by Berliner & Lanigan

§ Cards in the spirit of the Liturgy, designed by contemporary artists and made with care befitting their meaning and purpose.

§ This year a complete line of cards at five cents each is offered, equalling in quality any cards we have made in former years.

Personal imprinting available at extra charge.
Free full-color descriptive circular available, write to:

BERLINER & LANIGAN
Nevada City, California

THE WORD

And his lord being angry, delivered him to the torturers until he paid all the debt. So also shall My heavenly Father do to you, if you forgive not every one his brother from your hearts.

"Every one?" inquired Betty.

"Every one," I answered.

"The ones that did what they did to Cardinal Mindszenty?"

"Those also."

"The ones that killed the Sisters in Yugoslavia?"

"Yes."

Silence. Then: "But not the ones that nailed the horseshoes on the pastor's feet!"

"We nailed Christ's feet, Betty."

"But Daddy!"

"But what?"

"He was God!"

"Yes. He was. And He told us to forgive our enemies. Told us? He showed us!"

A long silence. Finally: "But Daddy—somebody ought to stop them!"

"The Communists?"

"Yes."

AMERICA THIS WEEK, our weekly commentary on the news, Fordham University's FM station, 90.7, Thursday evenings, 7:15 to 7:30.

"Betty, we mustn't get all mixed up. Of course they've got to be stopped. Forgiving somebody doesn't mean pretending they're not doing wrong. The minute you start doing that, you *can't* forgive them."

"Why not?"

"Because if they're not doing wrong, there's nothing to forgive; and you can't forgive nothing."

"Oh! Now I see, Daddy."

"There's something you don't see."

"What?"

"You don't see that there's somebody harder to forgive than the Communists. At least, harder for *you* to forgive; because after all you've never even seen a Communist."

"What do you mean, Daddy?"

"I mean your playmates. When one of them does something you don't like, what do you do?"

"I come into the house."

"You stomp in."

"Well . . . stomp."

"If I tell you we must forgive the Communists as Our Lord forgives us, you say, 'Okay, Daddy.' But if I tell you to go back and play with your friends as if nothing had happened, what then?"

Pause . . . Presently, with a grin: "I cry."

"Why?"

Another pause. "You tell me, Daddy."

"I will. I ought to know. I'm like that myself. It's because we're proud. We hate to give in. We despise humbling ourselves as God did. We're . . ."

"Stuck up," said Betty.

"Right. Did you ever hear a woman saying: 'I'm not speaking to Mrs. I—'?"

"Oh, yes, Daddy! Why, Mrs.—!"

"Whoa! Hold it! Betty, I've known brothers and sisters to go to the same parish church year after year, kneeling and forgiving Herod and Pilate and Judas and Nero and Hitler and Stalin and so on—but absolutely refusing to speak to one another because of some silly quarrel long ago. They had let their pride harden into concrete—and they were in danger every day of dying and being handed over to the torturers, no matter how pious they thought themselves. Do you see?"

"Yes . . . But, Daddy . . ."

"Yes?"

"Sometimes I think it's easier to forgive my playmates for what they do to me than to forgive the Communists for what they do to priests and sisters."

"I see what you mean, Betty. You mean that maybe the thing that was hardest for Jesus to forgive was the sorrow inflicted on His Mother?"

"That's it, Daddy!"

"But He *did* forgive it, Betty."

JOSEPH A. BREIG

THEATRE

THE BROWNING VERSION, the story of a frustrated English instructor in a boys' school in the Mr. Chips tradition, is too long for a one-act play—which the author insists it isn't—but not long enough to provide a full evening of dramatic entertainment. New Yorkers have been conditioned to leave the theatre some time between 10:40 and 10:50, to catch late suburban trains, to claim their night-club reservations or, in rare instances, to get home to bed in upper Manhattan at a decent hour. Fearing to turn an audience loose in the vicinity of Times Square at about ten o'clock, when *The Browning Version* becomes a tale that has been told, Maurice Evans offers a bonus play to keep the customers in their seats until the conventional time for closing. Played continuously without intermission, *The Browning Version* is followed by *Harlequinade*, a rowdy farce that might be described as the poor man's *Light Up the Sky*.

Mr. Evans, who is the producer in association with Stephen Mitchell, stars himself and Edna Best in both productions, and presents them at The Coronet. Settings are by Frederick Stover, and David Ffolkes designed the costumes. Peter Glenville directed.

Terence Rattigan, one of London's rising young playwrights, wrote both plays, and again proves himself a good craftsman. Although *The Browning Version* drips with sentiment, Mr. Rattigan knows how to tincture his syrup with enough iron to save the story. His school-master, unlike Mr. Chips, was never liked by his boys, and is unloved by his wife, who has what is called an "affair" with one of her husband's younger colleagues. In *O Mistress Mine* Mr. Rattigan seemed to exalt illicit romance to the rank of a paramount virtue. In his current play he emphasizes the gall in extra-marital ventures. The adulteress, suspecting that her paramour does not respect her as a person, yearns only to be wanted as a woman. When she cannot be sure of that, she becomes shrewish to both husband and lover. Edna Best is superb, wresting acting honors from her co-star, who is only very good.

THE PIRATES OF PENZANCE. In my preceding column I observed that *Pinafore* is my favorite Gilbert and Sullivan operetta. That was before S. M. Chartock, producer of the GS cycle in the Mark Hellinger, got around to presenting *The Pirates of Penzance*.

Perhaps I still like *Pinafore* better than the other Savoyard satires, but I am not too sure.

Perhaps I am wavering because the score is so fresh and bouyant, or because the ribbing of English conventions is robust and subtle, or only because the actors seem to have such a good time singing and performing their ludicrous roles. Anyway, *P of P* quickly got me down, and I am still laughing too hard to get up.

Production credits are unchanged from *The Mikado*, except that Peggy Morrison rates special mention for her humorously colorful costumes.

On the acting side, Morton Bowe is a better Frederic than Nanki-Poo, and Robert Eckles' police sergeant is superior to his Poo-bah. Kathleen Roche, Yum-Yum in *The Mikado*, is prettier in Western clothes, and the change in roles seems to have improved her voice. Jean Handzlick, only adequate in *The Mikado*, is radiant as Ruth, the piratical maid-of-all-work.

Pinafore and *Trial by Jury* are current at the Hellinger, with *Iolanthe* coming up. Theatregoers who lean toward musical shows, and prefer comedy without smut, will find the best bargain in town on Mr. Chartock's counter.

THEOPHILUS LEWIS

FILMS

BEYOND THE FOREST. After an eighteen-year reign as queen of the neurotics at Warner Brothers, Bette Davis gives her swan-song performance in playing a uniquely loathsome modern-dress Madam Bovary. Like her nineteenth-century counterpart, Rosa Molone is the discontented wife of a small-town doctor (Joseph Cotten), is driven to distraction by the provincialism of her neighbors, pursues a man of wealth but no principles (David Brian) and eventually comes to a very bad end. Her personal catalog of evil-doing also includes a murder and several other noisome contemporary embellishments. The essential difference between the two works, however, is that whereas Flaubert's heroine was an understandable human being whose sins were the result of a perverted idealism and who showed occasional signs of recognizing and regretting the harm she was doing, the lady of Miss Davis' choice is a full-blown, inexplicable monster, devoid apparently of both virtue and conscience, whose preternatural energy and ruthlessness are harnessed to an aspiration for a mink coat, \$1,000,000 and nothing more. As a result, her extra-

WRITTEN BY EXPERTS

Information

HANDY POCKET SIZE

Information

USES ALL PLAIN TALK

Information

a monthly magazine published
by the PAULIST FATHERS

Subscribe
now

1 year, only \$2.00
2 years, \$3.50
3 years, \$5.00

write today to
403 West 59th Street
New York 19, N. Y.



"A Magnificent Volume"
—The Register

THE PRESENCE OF MARY

by Francis Charnot

at bookstores cloth 2.50, paper 1.50

FIDES PUBLISHERS



POOL AND CABANA CLUB

Rates from \$5 Double • \$4 Single
Annex from \$4 Double • \$3 Single
Private Beach • Cocktail Lounge • Social Staff
AIR COOLED by Westinghouse

NEW WRITERS NEEDED

New writers needed to re-write ideas
in newspapers, magazines, and books.
Splendid opportunity to "break into"
fascinating writing field. May bring
you up to \$5.00 per hour spare time.
Experience unnecessary. Write today
for FREE details. NO OBLIGATION.
Postcard will do.

FREE
Details

COMFORT WRITER'S SERVICE
Dept. X10, 300 S. 7th St., St. Louis 2, Mo.

NOTICES

12c per word. Payment with order.

MISSIONARY PRIEST struggling to build
school; 85 Catholics in two counties of 85,000
population. PLEASE help us! Rev. Louis
R. Williamson, Hartsville, South Carolina.

JESUIT HOME MISSION—My hope—a
school to plant the Catholic tradition. Small
contributions are precious and welcome.
Rev. John Risscher, S.J., Holy Cross Mis-
sion, Durham, North Carolina.

IRISH Books, Belleek China, Linens, Celtic
Crosses, Rosaries, Cards, etc. Write for
Catalog. Irish Industries Depot, Inc., 876
Lexington Ave., New York 21, N. Y.

ordinarily sordid story could hardly be
duller or less enlightening. At the
risk of needlessly belaboring a dead dog
it might be added that the bare credi-
bility of the picture rests on the phys-
ical attractiveness of its "heroine,"
while the star, execrably photographed
and attired in a flowing black wig,
grotesque make-up and costumes which
appear to have been modeled on those
worn by Jane Russell in *The Outlaw*,
looks as though she had been appropri-
ately garbed for a role requiring her to
haunt a house. (Warner Brothers)

EASY LIVING. The self-centered, am-
bitious, amoral heroine has been dusted
off the shelf once more to complicate
this saga of the travails of a profes-
sional football player. To be sure, the
lady in question (Elizabeth Scott),
whose single-minded pursuit of a
career is a millstone round the neck of
her ex-All-American husband (Victor
Mature), is meek and virtuous in com-
parison with her horrendous counter-
part mentioned above. However her
parasitism, plus the hero's soul-shaking
discovery that he has a bad heart and
must quit football or die, creates a
weighty impasse which submits very
ungracefully to a contrived happy end-
ing. The main trouble with the picture
is that its examination of the unwoman-
ly twentieth-century wife is not credible
dramatically. *Adults* may find its foot-
ball atmosphere and its more whole-
some story elements (represented by
Lucille Ball, Lloyd Nolan and Sonny
Tufts) quite interesting. (RKO)

FATHER WAS A FULLBACK. Though pleasantly alliterative, this title
is somewhat misleading. The harassed
leading man (Fred MacMurray) may
once have been a fullback, but in the
picture he is a college football coach.
Also his problems on the gridiron, in-
volving only the probable loss of his
job because his team completed the
season without a victory, are less pro-
nounced for purposes of the story than
his domestic troubles. Chief among
the household woes besetting both
Father and Mother (Maureen O'Hara)
is a teen-age daughter (Betty Lynn)
with an acute case of growing pains
and an abysmal desolation of spirit
because the opposite sex so unanimo-
usly ignores her. In fact, so hard is this
angle labored that a more appropriate
and equally euphonious title would be
"Daughter Was a Drip." Eventually
the employment question and the
younger-generation problems are set-
tled simultaneously through the advent
of one tousle-headed youth. *Adults*
should find this a tenuous but occasion-
ally amusing domestic comedy. (20th
Century-Fox)

RED, HOT AND BLUE. In a season

replete with films about daffy blondes,
this musical slapstick comedy features
Betty Hutton as the daffiest of the lot.
The plot has vaguely to do with a bud-
ding actress whose zeal for crashing
Broadway gets her into innumerable
scrapes culminating in being kidnaped
by gangsters. Victor Mature, William
Demarest and June Havoc provide a
discreet and efficient background, but
adults' enjoyment of the picture de-
pends entirely on their degree of en-
thusiasm for the frenetic Hutton antics.
(Paramount)

MOIRA WALSH

PARADE

THE WEEK RAINED SHOWERS OF
embarrassment and frustration on the
human beings moving over life's high-
way. . . . The showers drenched the
just and the unjust alike. . . . Clergy-
men were embarrassed. . . . In Athol,
Mass., as a minister stood on a grave
conducting burial service, he began
sinking, sank until he was hip-deep
in earth. . . . Brides felt the sting of
frustration. . . . In Joplin, Mo., a news-
paper advertisement read: "For Sale—
My new wedding ring and all my furni-
ture. Cheap." . . . Teachers of the young
lost prestige. . . . In Silvis, Ill., as a
grandfather walked on stilts to show
his granddaughter how it was done, he
stumbled, crash-landed on the parlor
rug, wrenched his knee. The grand-
daughter began looking for another

FREE! AMAZING NEW Perpetual Booklist

SAVES TIME—SAVES MONEY

the only
"Always Complete" Booklist

Check These
Sensational Features!

- Booklist punched to fit any 8" x 10" Standard Notebook.
- 975 Titles of Old and New Approved Catholic Books . . . in bold easy-to-read type.
- Each month receive a supplement list-
ing recently published books, publish-
ing dates, etc.
- Handy marginal rulings to record
books ordered, dates, comments, etc.

HERE'S ALL YOU DO—

Just send your name and address on your letter-
head . . . or include request with order for books.

GENEROUS DISCOUNTS

More for your book dollar. Liberal discounts on
all orders. The bigger your order the bigger the
discount. Complete discount schedule included
in Perpetual Booklist.

Order Today From Dept. 829

CONNELL-KEELIN BOOKS, INC.

39 W. ADAMS ST. CHICAGO 3, ILL.

A Distinguished Service
to Catholic Libraries



teacher. . . . Bafflement descended on individuals in all sorts of places. . . . In Memphis, Tenn., a man boarded a bus, headed for a seat, was thrown into a woman's lap by a lurch of the bus. As he later prepared to get off the bus, it stopped abruptly, hurling him for the second time on the woman's lap. Red-faced, he apologized. Before he could get off the bus, it started with a jerk, depositing him for the third time on the woman's lap. . . . The sense of being balked filtered into many lives. . . . Individuals shot themselves in self-defense. . . . In Atlanta, a citizen, grappling with a thug, fired a pistol, hit his own third finger. Firing again, he hit his left leg. . . . Anti-social characters were frustrated. . . . In Oneonta, N. Y., a thief stole from a salesman's auto forty-eight sample shoes, all for the right foot, and fifty woolen socks, none of which matched.

Physical and psychological obstacles harried humans during the week. . . . In Jacksonville, Fla., a bridge-tender, playing with the span as with a toy, raised the draw up and down repeatedly. Before police could arrive, autoists were given a ferris-wheel type of ride up to the top of the bridge towers and down again. . . . Disconcerting hoaxes appeared. . . . In New Britain, Conn., a mongrel dog was left at the dog pound with a note, reading: "I am a young boy and my Mommie says I can't feed my dog because my Daddy is out of work and he can't afford to feed it. A Heart-Broken Child." Hundreds of checks, donations and offers to help poured in to the newspapers, until police learned that the writer of the note was no heart-broken child but a thirty-year-old factory worker. . . . What frustrations of the future may be like were glimpsed. . . . In Sweden, insurance companies announced a new clause in fire policies reading: "Damages caused by atomic blasts cannot be indemnified by the insurance company, as an atomic blast has such tremendous effects the insurance companies would be ruined."

Discouraging though the week's frustrations may have been, terrifying though the frustrations of the atomic future may be, they cannot be mentioned in the same breath with the eternal frustration. . . . Only a soul in hell knows what that is. . . . Such a soul would gladly suffer all last week's frustrations plus all the atomic blasts of the future if he could move out of hell. . . . Just as the mind of man cannot picture the joys of heaven, in like manner he cannot even faintly conceive the full horrors of hell. . . . Knowing thoroughly what are the horrors of hell, Christ died on the Cross to save men from them. JOHN A. TOOMEY

SCHOOLS AND COLLEGES

WASHINGTON, D. C.

TRINITY COLLEGE

INCORPORATED IN 1879
WASHINGTON, D. C.

An Institution for the Higher Education
of Women

Conducted by The Sisters of Notre Dame of Namur.
For particulars address the Secretary of the College.

FLORIDA

CONVENT OF MARY IMMACULATE KEY WEST, FLORIDA

Resident and Day School for Girls

Conducted by the Sisters of the Holy Name. Fully
accredited, offering regular elementary and high
school courses with Vocal and Instrumental Music.
Commercial Subjects and Home Economics. Ad-
vantage of ocean swimming, ideal climate.

Address: Sister Superior

MICHIGAN

SIENA HEIGHTS COLLEGE

ADRIAN, MICHIGAN

A CATHOLIC COLLEGE FOR WOMEN

Fully Accredited. Conducted by
Sisters of St. Dominic. Bachelor
Degrees in Arts, Science, Philosophy,
Music, Home Economics, Commer-
cial Education, Teacher Training,
Dramatics, Pre-Legal and Pre-
Medical Courses, Two Year Ter-
minal Courses in Secretarial Work.
Exceptional Opportunities in Art.

Beautiful Buildings

Interesting Campus Life

For further information address the Dean

MASSACHUSETTS

REGIS COLLEGE

WESTON 93, MASSACHUSETTS

Offers B.A. and B.S. Degrees

CURRICULA

Liberal Arts—Commerce—Home Economics
Conducted by the Sisters of St. Joseph
Address: The Registrar

MINNESOTA

COLLEGE OF SAINT TERESA

WINONA, MINNESOTA

For the Higher Education of Catholic Women

Holds membership in the North Central Association
of Colleges. Accredited by the Association of Amer-
ican Universities. Registered for Teacher's License
by New York Board of Regents. Degree of Bachelor
of Arts, Bachelor of Science, Bachelor of Science
in Nursing. A conservatory of Music is main-
tained in connection with the college. Picturesquely
located on the upper Mississippi. One hundred acre
campus. Served by the "Zephyr," "Hawatha,"
the "100." Only FIVE HOURS FROM CHICAGO.
Address the Secretary

NEW YORK

ACADEMY OF MOUNT SAINT VINCENT

TUXEDO PARK, N. Y.

Country School for Girls

Founded in 1847. Chartered by the Regents.
Accredited by the Middle States Association.
Beautifully located among the Ramapo Hills.
College Preparatory and General Courses. Art,
Music, Dramatics, Home Economics, Athletics, in-
cluding all sports. Send for illustrated catalog A.
Phone Tuxedo 230.

COLLEGE OF MOUNT SAINT VINCENT

Mount Saint Vincent-on-Hudson
New York 63, N. Y.

Conducted by the Sisters of Charity
OFFERS A.B. and B.S. DEGREES

Liberal Arts, Nursing, Commerce, Education,
Pedagogy. Approved by the Association of
American Universities. Campus bordering
Hudson River.

One-half hour from Grand Central Station,
New York City

WRITE FOR BULLETIN A

GOOD COUNSEL COLLEGE WHITE PLAINS

Westchester County, New York

Conducted by the Sisters of
the Divine Compassion

FULLY ACCREDITED

Standard Courses in Arts and Sciences,
pre-medical, journalism, teacher training, sec-
retarial studies, library science, fine arts. Un-
usually beautiful location. Extensive campus.
FORTY MINUTES FROM NEW YORK

MARYMOUNT COLLEGE

TARRYTOWN-ON-HUDSON, NEW YORK

Conducted by the Religious of the Sacred
Heart of Mary. Accredited Liberal Arts,
Confers A.B., B.S. degrees. Pre-medical,
Secretarial, Home Economics, Arts-Music,
Pedagogy, Journalism, Dramatics. Directed
field trips in all departments. Athletics.
EXTENSION: 21 East 71st Street, New
York, N. Y.; Quebec City, Canada; Paris
and Rome. Address Secretary.

Marymount Preparatory Schools: Wilson Park,
Tarrytown, N. Y.; Fifth Ave. and 84th St.,
New York, N. Y. Address Reverend Mother.

MOUNT SAINT MARY on-the-Hudson

All grades through high school. State-accredited
preparation for college arts or business, stressing
character development and health. Small classes.
Home-like personal supervision. Fireproof build-
ings; beautiful 42-acre campus. Illustrated Catalog.
SISTERS OF ST. DOMINIC
Newburgh, N. Y.

(Continued from inside front cover)

some segments of the metropolitan press justifies the conclusion that the latter has lost its leadership partly because it, too, has surrendered to class propaganda—but the class comprises only the publishers and their advertising clientele. The community of interests between these two does not necessarily result in fair reporting, wide dissemination of facts behind events and the proper interpretation thereof—three things needed to produce informed readers, to say nothing of elevating their moral and cultural viewpoints.

Granted the necessity for selling its merchandise, the fourth estate, by its unbridled competition, has contributed substantially toward putting itself in the doghouse. It is true, of course, that readers as well as newspapermen share responsibility for the level to which the press has descended. If we could manage simultaneously to stiffen the backbones of publishers and patrons, we might soon be well along the road to wisdom.

Thanks to Mr. Powers, I have discovered that editors of papers have blood in their veins, and I have been encouraged to talk back. They have been breathing down my neck too long. Suppose they curtail the irresponsible opinions in their papers and substitute more knowledge. The experiment is worth trying.

Sharon Hill, Pa. HORACE C. WHITEMAN

Health insurance

EDITOR: In his article on medical insurance ("Health insurance—American Plan," AM., 9/17/49), Prof. Friedrich Baerwald seems to me to be laboring under several major misconceptions. The most important of these, of course, concerns his plan of specialized taxation to pay for medical care. Those with incomes above \$5,000, he says, should not be taxed, since they do not need the medical insurance.

In his assumption, I find two grave errors—one of practicality; the other, of principle. So far as practicality is concerned, he is, in effect, saying that medical insurance should be paid for entirely by those who are too poor to pay for medical care. Indeed, the professor attempts to counteract the obvious futility of this plan by pointing out that only a minority of the people in this "too poor" group need medical care and, hence, the total payment could balance total outlay. However, if he is working on the assumption that medical care should not be paid for by the higher-income brackets because they will not use it, on what basis can he include payments from those who are in no need of medical care at all? Following his rule, only the sick and indigent should really be required to pay for the insurance.

So far as principle is concerned, the question, I think, boils down to this: does the government have a responsibility for the health of the people or not? If it does, then it is a responsibility of all the people and all should be taxed. If not, then any

discussion of public medical care is foolish. As for local governments taking care of the problem, the majority of communities in this country are obviously economically unable to provide a guaranteed living wage for doctors without aid, and are even more unable to establish the medical schools needed to supply the doctor shortage.

Further, his assumption that present public facilities can supply the needs of the under-\$3,000 class is in conflict with the dearth and overcrowding of these facilities.

Finally, so long as public medical care is restricted to any one financial group, it will be considered a "matter of charity and welfare work" and avoided, as a matter of pride, foolish or otherwise, by any members of that group who can do so—even if this means mortgaging themselves for life or dying ten or twenty years early.

Chicago, Ill.

JAMES H. FLEMING

Genocide convention

EDITOR: As General Secretary of the U. S. Committee for a United Nations Genocide Convention may I answer the questions you raise in your editorial of October 15, "Mystery of the Genocide Convention," in which you suggest that this committee urged delay in submitting the convention to the Senate?

At no time has this committee or any representative asked for delay. On the contrary, this committee constantly pressed for the earliest possible submission.

But we were informed by the State Department last summer that Senate preoccupation with the European Recovery Program, the Atlantic Treaty and the Military Assistance Program precluded action at this session. The convention was submitted on June 16.

The Secretary of State's office informed me in a recent letter that "The legislative branch of the Government would have good cause to feel it was being taken unfair advantage of if the executive branch transmitted a treaty of this sort too long in advance of possibility of action."

Senator Brien McMahon, chairman of the Genocide sub-committee, informed us that in his opinion hearings should be held as closely as possible to Senate action. They are now scheduled for January.

Our committee spokesmen told the State Department and Senator McMahon that we would of course accept their decisions about timing, since their knowledge of Senate procedure was so intimate and complete. That is all there is to the charge that this committee counseled delay.

We have no knowledge of any "group of civil liberty organizations" to whom you refer which counseled delay.

We appreciate your interest and welcome your constant support of the Genocide Convention.

WILLARD JOHNSON, General Secretary
U. S. Committee for a UN Genocide Convention
New York, N. Y.

Resurgence of German nationalism

EDITOR: In his October 22 reply to my article, "Rally for Germany's renewal" (AM. 9/17/49), Godfrey Briefs questions three points of warning I had made concerning Otto Strasser's "Rally."

1. If Mr. Briefs will reread my article, he will find that it is a discussion of Dr. Strasser's program I am making, not an evaluation of the strength of his followers. If they are few, so much the better. Few or many, there is nevertheless a resurgence of German nationalism that can again lead to trouble.

2. I don't know how unreasonable Dr. Strasser intended to appear, but from his replies to my specific questions I cannot escape the conclusion that his program contains fascist elements. I will not question Mr. Briefs' statement that the corporate state does not exclude democratic processes, except to point out that Mussolini's did. The Jews of pre-Hitler Germany were acknowledged to be the most assimilated in Europe, but that did not save them.

3. If Mr. Briefs believes there is no difference between American nationalism and the German and Japanese variety, as lately witnessed, that is his privilege. I must disagree.

LEONARD J. SCHWEITZER

Washington, D. C.

Rules for happy marriage

EDITOR: Do you really think Judge Lepore's "Rules for a happy marriage" (AM. 10/22, p. 58) are very helpful?

Telling married couples never to be angry at once or never to shout at one another seems too much like putting a mustard-plaster on an aching back. The real problem is to avoid the aches.

What many of the rules amount to is that married couples should be civilized and courteous. Uncivilized people shouldn't get married in the first place. Other rules imply little more than that a couple should be in love with each other. If they aren't, why did they ever get married? The Judge, of course, is dealing with actual cases; but his rules won't do much good if he is dealing with barbarians.

The only recipe for a happy marriage is this: 1) Love one another. From true love, mutual respect and unselfishness stem naturally. 2) Love God and invoke His continued blessings. The rest follows easily. These are the great commandments of marital accord, implying all the do's and don'ts.

HAPPY THOUGH MARRIED

New York, N. Y.

Search

EDITOR: I am anxious to secure a copy of the *Catholic Mind* of June 8, 1927, containing the article by Rev. Timothy Brosnahan, S.J., on "Modern Polytheism." Maybe some one of the readers of AMERICA has a copy that can be spared. Address: 980 Park Ave. FRANCIS P. LEBUFFE, S.J.
New York, N. Y.

my
wal"
ions
con-

icle,
Dr.
an
vers.
Few
ence
lead

Dr.
his
nnot
gram
ques-
cor-
ratic
isso-
many
imi-
hem.
dif-
and
ately
must
ER

ore's
/22,

be
one
ng a
The

to is
lized
ldn't
rules
ould
ren't,
udge,
ases;
he is

ge is
love,
natu-
con-
sily.
s of
and

ED

py of
tain-
ahan,
laybe-
has a
980
S.J.